

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., February 2, 1922.

New Series Volume XXIV No. 4

The Clinton Sunday School gave a special offering to the church building fund of \$423.00.

Mr. Wm. E. Blake, of Columbus, is available as song leader in revival meetings.

A Brazilian, not a Baptist, has recently given \$35,000 to Baptist Mission Work in Brazil.

The present famine in Russia is said to be the worst in the history of the world. Have you sent help through the Foreign Mission Board?

Brother J. R. G. Hewlett says the Greenwood church will make an effort to put the Record into the budget April 1 and send it to every home.

The lower house of Congress passed the Anti-lynching Bill. Another case of issuing more paper money to pay a debt. The Germans have taught us many tricks.

Dr. J. Pike Powers of Knoxville, Tenn., has given \$5,000 to build a president's home on the campus of Carson and Newman College (Baptist) in East Tennessee.

The per capita wealth of negroes in Mississippi is said to be \$542.00; in Arkansas \$449.00; in Texas \$343.00; in Michigan it is \$43.00. Where does he stand the best chance?

Rev. A. D. Muse has resigned at McCool and accepted the care of Bomar Ave. Church in Vicksburg. At present he supplies the church while finishing his work at Mississippi College.

Rev. B. W. Hudson, one of the students in Mississippi College began his work as pastor at Learned with the new year. It is his purpose to put the Baptist Record into every home.

Mrs. Julia Ganday of Hickory, writes that New Fellowship Church is trying to rebuild a house, the old church house having been blown away by a storm. Any help will be greatly appreciated.

Pastor W. S. Landrum brought in 106 names from the D'Lo church to have the Baptist Record sent them, the church having put the paper in their budget. Brother Landrum has a way of getting things done.

Mr. Henry Ford's offer to lease Muscle Shoals water power plant from the government has progressed far enough to Secretary of War, Mr. Weeks to present the matter to Congress. Will it become another political football?

Recently one of the members of the church at Clinton, a lady eighty years of age studied one of the W. M. U. mission study books, stood the examination on it and made a hundred. This is not the first book in the course she has taken. She is one of the best Bible students and teachers anywhere in our acquaintance. Do you ask who she is? She is the first president the W. M. U. of Mississippi ever had and she is still active in all the work. The initials of her name

BAPTIST RECORD HONOR ROLL

The following churches have qualified for place on the honor roll since last publication.

They have put the Baptist Record in every home. Will you be next?

St. Grenada, Grenada County.
St. D'Lo, Simpson County.

NOTE—In our publication of the full honor roll on January 19, Moss Point should have been East Moss Point, Rolling Fork was left out in the publication by oversight. We are glad to make these corrections.

Quite a number of churches are preparing their lists to go on the honor roll. We hope to have them ready for publication next week.

"EVERYONE WIN ONE"

The following subscribers have sent in a new subscriber on our "Every subscriber win a subscriber" proposition since last publication. Let us add you to the list. Renewals not counted as new.

Miss Mamie Taylor, Union, Miss.
Miss Anne Henry, New Albany, Miss.
Mrs. W. H. Simmons, Osyka, Miss.
Mrs. Mattie Wilson, Pocomantas, Miss.
Shelton Brothers, Derma, Miss.
Ellard McKibbin, Alexandria, La.
Rev. W. E. Farr, Grenada, Miss.
Rev. J. T. Upton, Carrollton, Miss.
Miss George Rowzee, Union, Miss.
Mr. W. M. Benton, Gunn, Miss.

are Mrs. J. L. Johnson. She never weighed a hundred pounds physically, but that is not her specialty.

Carrollton Ave. Church in New Orleans has called Brother L. Bracke Campbell, one of our Mississippians in the Baptist Bible Institute. If he doesn't do good work there it will be because he has changed his ways. He has the habit.

Pastor Suttle has moved into the new parsonage at Centerville and found it well filled. He reports a good day Sunday. Three joined by letter. Sunday School and B. Y. P. U. doing splendid work. The W. M. S. observed the Week of Prayer.

Several inquiries have come from people wanting to know how our Bible came into being and why we believe it is inspired. For this purpose a booklet costing only about twenty cents is recommended, "Our Bible and How We Got It," by Chas. Leach.

The church at Indianola will on Feb. 12 celebrate the tenth anniversary of the pastorate of Dr. H. L. Martin. They will not only glory in the past with its great record but will project a program of aggressive work for the future. Among other things they will put the Baptist Record into every home.

Friends and relatives of Rev. H. C. Clark and his wife, formerly Miss Mossye Ferguson of Learned, will be glad to know that they have been called to work in Inverness and Isola Miss. They are highly pleased with their new work

and hope to give their best for the service of the Master. They ask your interest and prayers.

Dr. B. P. Robertson, who has been pastor in New Orleans and Paducah will sail on the S. S. Empress for France Feb. 11th for a trip to Bible Lands, to be gone till April 26. This visit is given him by friends in former pastorates who rejoice to show their love to their former pastor. We wish some good church in Mississippi might secure him for pastor on his return. Until he sails his address is 241 Formwold St. Atlanta, Ga.

Dr. E. Y. Mullins says it is clearly shown from the profit made by the betting machine at the Kentucky races that \$40,000,000.00 a year is the amount gamblers of all sorts, old and young, men and women, make or lose by betting on horse races in Kentucky annually. This makes the Louisiana lottery look like thirty cents. And yet Secretary Weeks of the war department in Washington is anxious for the races to continue.

When Mrs. Martha Dowell Maiden passed away a few months ago she left to her husband \$3,000 which she had saved of her own earnings. He has given it to Baylor College as an endowment, the interest to be used in the support of some girl who is preparing to do missionary work. Dr. Maiden is one of the editors of "The Word and Way" of Kansas City. His wife once taught in Baylor College. President Hardy proposes to increase it to \$25,000.

A young man who finishes his two years course at the Baptist Bible Institute in May will be ready to begin work as assistant pastor with some good church desiring his services. His training has included Sunday School, B. Y. P. U., Personal Visitation, church records and correspondence, evangelistic preaching and pastoral supply work. He has done work as associational evangelist. If interested address Forrest N. Pack, 1220 Washington Ave., New Orleans, La.

A letter from Missionary C. J. Lowe, in south-west China, tells of work among the soldiers of the South China army whose headquarters are now at Kwei Lin in Kwangsi Province, where Brother Lowe and others of our missionaries are working. Some of the soldiers are Christians; others are welcoming the Bible and promising to read it. The officers in high command have written letters to the missionaries expressing appreciation and thanks and promising to read the Bible. Brother Lowe makes a most earnest appeal to our people right now to join in fervent prayer for blessing on this work at a time of great opportunity. Do not pass this by as a formal request but pray for them.

THE INTER-BOARD COMMISSION FOR STUDENT ACTIVITIES WHAT.

At its Chattanooga meeting the Southern Baptist Convention appointed a Commission with instructions to employ as speedily as possible, a Secretary to begin some definite Denominational religious activities among the student bodies of the schools and colleges within the territory of the Southern Baptist Convention. The desire was that some student activities might be begun in all the Baptist schools of the South which would more adequately meet the spiritual needs of the students, and at the same time conserve for the denomination that individual touch and loyalty which is so necessary for the future ongoing of the cause of Christ.

WHO

Upon the Commission were placed the Secretaries of five of the Boards of the Convention, as follows: Dr. B. B. Gray, Dr. I. J. Van Ness, Dr. J. F. Love, Dr. W. C. James and Miss Kathleen Malloy. The Commission, after careful investigation and study of the exact needs, elected to the position of Secretary of the Commission Mr. Frank H. Leavell, of Atlanta, Ga. Mr. Leavell has for the past three years been State Field Secretary of the N. Y. P. U. in Georgia and for the past three years in connection with that position, has for three months each year given instruction as a member of the faculty of Mercer University and Bessie Tift College, in distinctly denominational activities to large classes in those institutions.

WHERE

Memphis, Tennessee, has been selected as the headquarters for the new work. Many good reasons argued for Memphis. It is the territorial center of the field. It is neutral as to both Boards and Educational Institutions, and has as yet never had any distinctively Denominational activities. Offices have been opened at 330 Madison Avenue Building, (Old Scimitar Building) at the corner of Madison Ave. and Third Street. The office is open for service primarily to the college interests, but ultimately to the entire denomination.

HOW

It is the paramount purpose of the Secretary, as well as the entire Commission, that its work be above all things constructive. It is not the idea to molest nor hinder, but rather to help every organization that is now functioning adequately in any institution. A very careful survey will be made to adapt and unify what is now satisfactory. Whether a new college student organization will be suggested, or present ones unified and retained, shall be determined in the light of the survey. Our policy shall be a conservative one. Radical action shall be scrupulously avoided. General co-operation and approval of all present forces shall at all times be diligently sought.

FRANK H. LEAVELL, Sec'y.
Memphis, Tenn.

HOW CHRISTIAN SHOULD ACT IN FACE OF DIFFICULTIES By L. R. Scarborough

We are now in the back wash of the world's worst war, the dress of an awful period of human destruction are still flooding the world. The destruction of material things has past, but the tearing down of spiritual tissues is still on. Great distress in all lines is prevalent everywhere. Wide-spread is the depression upon hearts, pockets and homes of the people. Difficulties strong and almost irresistible in their crushing power are facing all men. There is shown in the business world a remarkable holding of faith. Business men have stood firm against the economic crash and have in a large measure saved many vital institutions. Every religious institution, local, state and national is under tremendous pressure because of the need of funds. Our secretarial leaders are bearing

heavy financial burdens in order to carry on the work committed to their hands. It seems to me God is testing us. Continued high prosperity was not best for the world. God has either caused or allowed conditions to prevail which keep us humble and cause us to fall back on Him. Difficulties, hard times, sufferings, are a part of the price of character building. Even God's only Son was made perfect through suffering. The question I wish to discuss in this paper is "How Should Christians Conduct Themselves in Face of Crushing Difficulties." How shall we stand and having done all to stand against the contrary winds and waves of the evil one?

UNDERGIRDING FUNDAMENTALS

There are certain great fundamental facts that bottom the Christian attitude and should govern his conduct as he faces the difficulties and perils of this day of depression. These are as follows:

First, we should put the right value on these difficulties. We should not over-estimate them nor under-estimate them. Paul says that they are "light afflictions which are but for a moment." If we over-value them we will worry over them, if we under-value them they will get the advantage of us.

Second, these difficulties have their spiritual compensations. Paul says "These light afflictions which are but for a moment shall work out for us a far more exceeding, and eternal weight of glory." God pays us off in glory for all these difficulties suffered here below.

Third, these difficulties in the hands of God are in a holy providential conspiracy working together for our good in order to make us into the image of Christ Jesus. Romans 8:28 says "All things work together for good to them that love God." With these fundamentals in mind, let us answer the question.

How The Christian Should Act?

The answer in my thinking would take the following shape:

First, he should boldly face his difficulties with **reliant faith**. He should not dodge them nor evade them. Daniel walked straight into the Lions' Den under the wrath of the king. The Hebrew children walked into the fire. Moses did not dodge the difficulties at the Red Sea, nor did Joshua at the swollen Jordan. It is cowardice to run from difficulties, but it is the highest order of Christian courage to face difficulties manfully and boldly.

Second, we should face these difficulties **patiently, undergirded by the promises of God**. Patience is a mighty factor in character building. It steadies the nerves, quiets the heart, runs out fear, brings in courage. It intimidates opposition and brings the assurance of victory. The promises of God, such as Isaiah 30:15, Jeremiah 33:3, Phillipians 4:9, and Mark 11:24, greatly embolden the heart of the Christian here.

Third, we should face these difficulties with **self-surrender to the will of God**. The Corinthian Christians in a time of severe ordeal of trouble first gave themselves unto the Lord.

Fourth, in meeting difficulties we should keep our gaze fixed on Christ who sits regnant above our difficulties and is greater than them all. "Looking unto Jesus" is the scriptural remedy for depression in trial. It was this holy act of the soul which made possible the galaxy of glory in Hebrews 11.

Fifth, we should face these difficulties with **sacrificial love, preferring Christ and others to the needs of ourselves**. Sacrifice is the reserve fund of Christianity out of which we can pay all obligations in times of poverty and distress. It was out of this love from which we have the triumphs of Gethsemane, Calvary, and Joseph's tomb. It is out of this reserve fund from which God has supplied the missionary heroes and heroines of all foreign lands. It will enrich and embolden us in the time of distress and will take care of the pressing obligations of the 75 Million Campaign fund.

Sixth, we should face these difficulties with **triumphant joy**. Paul says of the Corinthian brethren "our of their great joy and deep poverty there poured forth a flood of rich generosity." Joy in poverty makes one rich. Pessimism impoverishes and breeds death. Optimism enriches and guarantees victory. If Paul and Silas with bleeding backs in the Phillipian jail could sing songs of triumph, and by their holy optimism and conquering faith bring on an earthquake which opened the prison doors and a revival which saved the jailer, how much more triumphant and joyous should we be as we face our lesser difficulties. Our God is a happy God, and the joy of the Lord is our strength.

Seventh, We should face our difficulties also in the **spirit of New Testament evangelism**. Soul-winning in hard times makes the times easier, and the burdens lighter. Triumphant for low prices and depressed commercial condition. The economic conditions in the South caused Southern Baptists to fall off in one year more than seven millions in their collections, but the power of God and a united, concerted evangelistic movement netted over 250,000 baptisms. It has caused us to forget many of our trials in the joy of a great spiritual victory.

Some Solemn Suggestions

I recommend to my brethren in our churches and in Kingdom responsibilities that in this day of depression, we show forth as the leaders of the people and as the servants of our Master, the spirit manifested by our brethren of the ancient day like Daniel, Moses, John the Baptist, Paul and that coterie of heroes about them and like our Savior himself who never dodged the garden of suffering nor the cross of death and that with sacrificial, self-denying surrender we press the battle of heroic living, triumphant faith, and sacrificial giving until Christ's cause stands highest in all the affairs of the world and that we do this while we are after lost men preaching, teaching, and testifying to them the Gospel which is "the power of God unto salvation to everyone that believeth."

WHAT IS THE FUTURE OF DENOMINATIONAL JOURNALISM Coleman Craig

During six years of connection with Baptist newspaper work in the South, attending conventions, general conferences and associational meetings, I have heard time and again masterful speeches on "the place of the Baptist paper in our denominational life." Most of the speakers have exhausted the superlatives of the vocabulary in saying that the denominational paper is indispensable; that the power of the printed page is the greatest force in civilization and should be harnessed by denominational interests, etc.

These things have been repeated so often that I am afraid they have become almost meaningless. For, facing the denominational paper situation, after these years of speech-making, we find today that most of our papers in the South are leading a precarious existence, fighting for a bare survival on the most limited and insufficient capital, and on the whole their circulations are small and not touching the great body of the denomination.

Such a condition brings me to say that there is a vast degree of difference in belief or a certain thing and the actual realization of all that may be involved in that belief. In other words, I do not doubt that these men believe all they say. I do not think, however, they realize the entire truth of what they say. If they did fully realize the indispensable place of the paper in the projection and carrying on of denominational programs, our papers before now would have been the beneficiaries of some of the funds which have been distributed magnanimously and wisely to other institutions, such as sanitariums and schools.

In this article I affirm that the denomination

would be acting on a wise policy, and one not inconsistent with good business principles, to make its paper the beneficiary of its funds on the same basis as its other institutions. In so doing, it would be following in reality the only wise business course, for the paper is the one agency upon which it depends for putting on campaigns for the solicitation of funds for its other institutions. It is largely through the educational facilities afforded in the denominational paper that these other institutions gain the support of the people. For that reason alone the paper should stand firmly on a good foundation, unharrassed by financial difficulties. It is a good policy for interested parties to strengthen in every way possible their champion. The denominational paper is the protagonist of every single denominational cause and interest. It is their tool. In the building of a great structure, shall we depend on cheap tools because we have put so much money already in the building materials? The initial and most important expense should be incurred for the tools.

Every board, every sanitarium, every college in the South, could better afford to take one-tenth of its total income and give it as a free gift to the denominational papers to give them added strength as great publicity and educational organs, making them more efficient spokesmen for their causes rather than see them pursue their present course of struggle for existence. Such a struggle demands curtailment; that curtailment is at the sacrifice of journalistic standards; the papers must suffer in quality; thus their influence is limited. But the denominational causes which the papers represent are the real losers, not the papers themselves.

The chief problem with the denominational papers is circulation. Their circulation is poor compared with the great Baptist constituency. It is worse than poor when compared with the circulations of the secular newspapers and popular magazines. The last twenty years has seen a marvelous growth of newspapers and magazines, with circulations reaching into the millions. Such circulations, of course, are impossible with a newspaper appealing to a limited constituency, such as a denominational organ. But its circulation should at least be comparable on a proportionate basis with these other publications. Why is it that such a comparison would be unfavorable to the denominational paper?

The reply to that question reverts back to finances. The secret of the growth of these other publications is that they have had the financial backing to go into the market and buy the best product of the well-known writers; they have made their papers attractive by the lavish use of cuts, printed on good paper. Money has been no consideration with them. The important thing was to get what the people would be interested in reading and presenting it to them in such a way they would have to read it. Such a journalistic course has been closed to the denominational papers because they did not have the money. It is no reflection on our papers or their editors. They have done what they could. The editors, many of them, have been men with as keen appreciation of news values as their brother editors on secular publications. But the denominational paper has not been able creditably to compete with papers that could pay \$500 for a good feature, where they, because of financial exigencies, have had to publish the free contributions of persons who "wanted to see their name in print."

The ability to buy the best product of these outstanding writers has brought increased circulation to these papers. Increased circulation has brought increased revenues from advertising. Increased revenues have enabled further improvements and greater attractiveness. Thus today we have great national magazines that are organs of great social and political influence. There is not a parallel case in the field of religious journalism.

If the denomination were at once to give sufficient backing to its official papers that would enable them to pursue a policy of good journalistic initiative, somewhat on the same lines that the magazines do, Baptists could soon have papers with a circulation at least double what they have now, and they would occupy a position of prestige that would command the respect of their secular contemporaries.

Without blaming anyone in particular, it is true that the denomination during the years has been following a penurious and tight-fisted policy in regard to its papers and its writers. This is nothing less than denominational short-sightedness and has exacted a great price in the past and will continue to do so in the future.

We have been unable to make the rewards of writing large enough to enable our greatest writers to leave behind them the producers of their brains in books and papers. Men have to live. Our denominational leaders are no exception to this fact. To earn their livelihood they have served the denomination in exacting executive and administrative capacities. This left no time for writing, though many of them were great writers. They have passed away, and with them has passed the opportunity of preserving for oncoming generations the great lessons they could have given us in their published works. It is a trend in the right direction for two of our outstanding laymen, Mr. M. H. Wolfe and Mr. R. E. Burt, to have made it possible for Dr. J. M. Carroll to devote his entire time to writing a history of Texas Baptists.

To continue such a policy of false economy in the reward of writers will exact a far greater loss in the future than has been sustained in the past, though that is great enough. In the colleges and universities today there are brilliant young men studying in schools of journalism. Many of them are Baptists. They are young fellows who know that at the top of the writing profession there are great rewards and audiences of millions of people for their writings. I yearn for the denomination to put on such a program in the journalistic field as will challenge the life of some of these young men. Possibly we can never hold out the pecuniary inducements that the secular papers can, but some kind of policy ought to be adopted as would assure the young man who did give his life to religious journalism a good living, and at the same time, under such a policy, great religious journals would be developed that would make one feel he was reaching out into a great circle of influence in writing for those publications.

—Baptist Standard.

IT'S ALL RIGHT, IF YOU TRIED!

By David Withers Gavin.

It was the last half of the ninth. The score stood three to two with the team at bat hanging to the small end. The bases were full but two men had already fanned the air and two strikes were registered against the batter.

Then the batter shot a high, twisting foul far up into the air. Madly the pudgy catcher charged after the ball. How much depended on that catch! If he caught the ball, the game was won. If he missed it, the batter might land on the next ball pitched for a safety and the game would be lost. The crowd breathlessly watched. With a last desperate effort the catcher reached out for the ball, missed it by three inches, and fell exhausted to the ground.

A murmur of dismay ran through part of the crowd. But quickly a small freckle-faced boy far up in the bleachers shrilly piped: "It's all right, Ikey, you tried!" And the great crowd taking up the small boy's cry gave the man who had failed a glorious ovation. Isn't it just that way in the great game of life! So often we almost reach our goal—and yet fail. But no matter how miserable your failure may be, "It's all right, if you tried."

BRIGHT SPOTS

About a year ago one of my friends was leaving for New Orleans for special treatment. The doctors held out little hope for her but she went with an optimism that led her to say, "I can see two bright spots, fried oysters and crab gumbo." She came back improved.

MORAL—It is well to look for the bright spots.

BAPTIST RECORD READERS

Sunday afternoon the writer filled his appointment at Central, six miles from Pickens. In referring to the effort to get the Sunday Schools of the state to contribute to the erection of the church at Clinton, it occurred to me to ask how many had read anything in the Baptist Record that week. Hands up and eighteen were counted. This proved to be one-half of the people present above eight years old. How's that?

A MISSION SUNDAY SCHOOL

About five years ago a bright young girl went from the A. H. S. at Camden to the Woman's College at Hattiesburg where she spent most of two sessions. Less than a year ago her family moved to the Kirkwood neighborhood about nine miles from Camden. A little Sunday School had been started there by Mrs. J. W. McKay, but she moved to Canton just about the time this young lady moved into the neighborhood. With no man or married woman willing to take the work, it was assumed by this young lady and through these months she has carried the work on with increased interest. Should any of her school-mates or teachers like to know of her whereabouts and possibly write her a letter of encouragement, her name and address are Miss Brace Keen, Camden, Miss., R. F. D.

A NEW ORGANIZATION

While speaking of Central I should have told you that some of the young people there have formed a new organization. They have entered into a written agreement to work six acres in cotton this year and the proceeds are to be divided between Home Expenses and the 75 Million Campaign. This is to be done by young people who work on the farms for a living. We would like to challenge the young people of other communities for a contest in this line of work. They have their B. Y. P. U. on Friday nights and we are taking our third book in the S. S. Normal Course.

ALL SUNDAY SCHOOLS IN LINE

The Sunday Schools of the four churches I serve have agreed to make liberal contributions to the church building at Clinton.

Let me say in this connection that I believe the Baptists of Mississippi ought to build the church at Clinton because it is to be for the use and benefit of the Baptists of the whole state. We ought to start at Clinton because they have no building and too because we have more representatives from over the state, and fewer resident Baptists than at the other points. Then we ought to build a suitable building at the Woman's College and next help the folks at Blue Mountain to enlarge their building so as to accommodate our girls for Sunday School as well as for the preaching services. We should no more ask the teachers and the local Baptists to house our boys and girls on Sunday than we should ask them during the week. What you say?

I did not mention C. M. C. at Newton because the numbers are few compared with the number of Baptists there, and the present accommodations they have for them are sufficient.

Yours in good cheer,

BRYAN SIMMONS.

Central Baptist Church, Memphis, celebrated the ninth year of Rev. Ben Cox's pastorate there Sunday, January 22nd. The report showed that 1250 people had joined the church during the nine years. For the past year Dr. Cox reported 27 funerals conducted, and 137 couples married.

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EDITORIAL

LENGTHEN YOUR TETHER

There was a great message of William Carey in which he used the text from Isaiah 54:2 "Lengthen thy cords and strengthen thy stakes." Isaiah's figure was taken from the idea of making bigger the tent in which you live by having longer tent ropes. The tent was to be enlarged to accommodate the growing number of people who came into the kingdom of God and became fellow members of His household.

The figure of the tether used above has a kindred purpose though the idea is not identical with that of Isaiah. The tether is a rope used to tie out a horse or a calf that it may graze in a limited area, but cannot go away from the premises. You have seen this done in the spring of the year when the grass gets good. The calf is tied out to a stake, and he grazes to the limit of the rope, going round and round clipping the grass more closely on each round until the ground is bare and becomes dry and dusty from being repeatedly tracked back and forth. Unless something is done the calf begins to suffer, to get thin, and something must be done or you will soon have no calf.

This is to suggest that you lengthen his tether, and let him out for a wider range and better grass. But this is not written for the calf's sake, but for the sake of those people in your church who have gone the round of local interests and knowledge and sympathies and activities till those have lost interest and appeal. They have become dull and have lost their satisfying quality or their motive power in the Christian life. The church work and life, even the preaching of the pastor have lost their vitalizing power in these members.

Now what is the matter and what is the remedy? Not infrequently the responsibility for this dullness is laid at the door of the preacher. And he is responsible for it, but not in the way that the members suspect. Some of them will begin to say softly and sadly among themselves, "Things are not going so well as they did in the church." They will feel that something is lacking and by and by the only thing that they can think of is, "Maybe if we had a new preacher it would be better." Or the preacher himself begins to think things are not going in the church as they ought, and he wonders if he couldn't do better somewhere else.

To be sure these people need some fresh grass. They need to lengthen their tether. They have consumed all that is in reach of their rope. They need to widen out in their interests, sympathies, activities and church life. To change the figure here is need of fresh air. Who is responsible for this. Who has limited the life of the church to work in its own families, its own community, and its range of vision and interest to the locality in which they happen to be? The preacher and the people are alike responsible. But unless something is done all alike are going to suffer.

Beloved, the Baptist Record comes to lengthen your tether; to extend the bounds of your church life, four Christian life; to open the wide range of all the work and joy and activity and interests of the Kingdom. You may for a while have a "live" Sunday School, a "live" B. Y. P. U. and your congregations may show vitality and sparkling vitality. But as sure as your knowledge is limited to what you can see around you, and all your machinery, new and oiled and up to date as it is, simply runs to be running, it will grind up all your local grist and then grind itself out simply grinding away. If you will put the Baptist Record into the homes of your people, it will give them something else to think about and something to do, something besides purely local concerns. It will be a fine thing; it is a very necessary thing to lengthen the tether and widen the circle of life.

MINE EAR IS ATTENT

Much of our lack of faith is due to ignorance of God; much of it to perverted notions of God. The agnostics are said to have had the notion that God was so far away, so inaccessible that even he could not come into touch with men or material things except by a succession of emanations which acted as intermediaries through which he finally touched our world and our life; a sort of long chain with an innumerable succession of links which finally reached to us.

The same misconception is seen in the Roman Catholic idea that we are so far away from God that it is even impossible for us to reach or influence God or the Lord Jesus with our supplications, but we must have intermediaries in the way of saints to plead for us. So the patron saints come in and Mary is petitioned rather than the Lord, as it is thought she, having special relation to him, may have influence with him and intercede for us. This same idea makes priests. And even some protestants ask the preacher to pray for them because they think he may have a better chance with God than do other people.

The truth is that much of our praying betrays a woeful ignorance of the real nature of God. We speak to him and plead with him as if we thought he had to be persuaded or prevailed upon in some way to be good. Our praying must often be an offense to him because we must bring such pressure to bear on him to help us as he cannot resist. An outsider hearing it seems to be based on the false premises that our supplication and intercession might easily think that we were more concerned about good being done than God is, and that we were trying to prevail upon him to come over to our way of thinking and do the thing that is right. Is not much of our earnestness in prayer based upon a wrong conception of the nature of God?

Now earnestness and importunity are needed, and their propriety is shown in the Bible. But they must be based on our dire need and not on the reluctance of God to hear. When Jesus says, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you," he is not saying this to get us to storm heaven or pray repeatedly; but he is repeating the exhortation only in order to get US TO DO THE THING; that he may induce us to pray. The command is three times repeated, and the promise is three times repeated in order to get us to pray. Not that heaven is to be stormed until we compel God to yield to our desire.

There is perhaps no parable as poorly understood as the one known as the parable of the importunate widow. It was indeed spoken "to the end that they ought always to pray and not to faint," that is to induce men to pray under any conditions and all conditions, and not to think that the worst prospect can prevent our access to God or his giving an assured answer. He is not like the unjust pudge. He is purposely contrasted with him. A case is selected that will present as many points of contrast as possible. So the parable concludes with the

words embodying the lesson: "And shall not God avenge his own chosen ones; and he is long-suffering over them." He is not only a just God; he is compassionate and seeking for opportunity to do them good.

The same truth about the disposition of God is brought out by Paul in the tenth chapter of Romans where he is showing the simplicity of the plan of salvation, based upon the love of God and his readiness to hear: "The righteousness which is of faith saith thus: say not in they heart who shall ascend into heaven? (that is to bring Christ down) or who shall descend into the abyss? (that is to bring Christ up from the dead). But what saith it—The word is nigh thee." You don't have to storm heaven nor shatter the bars of hades to get what you want. That has already been done. Christ has come, has died, has risen again. The conditions of grace are all met and supplied in him. The disposition of God is shown and the promise of God is assured by what Christ has done. We don't have to change the attitude of God nor secure by penitential prayers what we need. We can ask and receive. All things whatsoever ye shall ask believing it shall be done unto you.

God is not honored by the sort of praying that seems to think he is hard to move but by the simplicity of childhood, the ready faith of those who know him to be good and gracious. "If ye shall ask anything in my name I will do it." When Jesus was asked by the disciples to teach them how to pray (Luke 11:1) he taught them not merely words to say, not the manner in which they were to frame their supplication; but he taught them about the nature of God, by saying something about "a friend at midnight," and, "which of you that is a father." If you know about a father's heart and a father's disposition, you may know something about God. If you know God you will have no difficulties about praying.

SAMARITANS AND GODARENES

Just one point of contrast in the conduct of these people, that is in their attitude toward Jesus. They were alike in lying just outside the body of Jews and so were outside the regular ministry of Jesus. He came to the lost sheep of the house of Israel. But there were exceptional occasions when he made an excursion into their territory. He went across the Lake of Galilee to rest and so found himself in the country of the Godarenes. He passed from Judea to Galilee and so must needs pass through Samaria. But they treated him differently.

He healed the demoniacs of Gadara, the hogs were drowned and a crowd came out to see what had happened. When they saw, "they entreated him that he would depart out of their borders." And he did. On the other hand, he talked with the Samaritan woman; she was converted. The people came out from the city to see him. "So when the Samaritans came unto him, they besought him to abide with them; and he abode there two days. And many more believed because of his word."

Now these two contrasting incidents are significant; they are characteristic and typical. Jesus goes where he is wanted. He stays where he is asked. If you wish him you may have him. If you do not, he will go away. He gives us our opportunity. He puts himself in reach of us, in ear shot of our call. It is for us to say whether we want him to stay or not. If Jesus is not in your heart and in your life, it is because you have let him know that you do not want him there. If you desire him, he will surely come in. "Behold I stand at the door and knock. If any one hear my voice and open the door I will come in to him, and will sup with him and he with me."

You will remember that after his resurrection he walked all unknown by the side of the two disciples on the way to Emmaus. As they drew near to where they were to stop, "he made as though he would go further." He would not force himself upon their home and their

hospitality. "And they constrained him, saying, 'Abide with us'. And he went in to abide with them and was graciously revealed to them in the breaking of bread at the table."

How often he draws near in our path. His presence is offered us but he will not force himself upon us. He wants to see if we really want him to come in. It is his good pleasure to do so if we constrain him. Will we be like the disciples at Emmaus, like those new converts in Samaria, and cordially invite him to abide with us. Are there some who like the Godarnes are afraid his coming among us will disturb our business arrangements, our social customs and our industrial conditions? Are there people today who had rather let the legion of demons roam at large through the hills of Gadara, than lose the revenue of the swine that fatten at our swill tubs? The Lord of heaven and earth comes at your invitation or departs if your heart is not hospitable to him.

DO YOU KNOW?

Do you know what your children are studying in school? If not, do you not think you should know? Who are most interested in your children, you or their teachers? Are you willing to turn over absolutely the teaching of your boys and girls to others without knowing what kind of books they study, or what the teacher believes? What right have you to do that? You owe it to your child that you do not do such a foolish thing as that. You had just as well turn them over to any kind of indifferent cook and let her feed them on any kind of food she may wish to. It is even more desirable that you look after the kind of intellectual food they receive.

Some years ago I was looking through a text book on physiology, then being taught in the Oxford High School. I noticed that it taught evolution. I called the children's attention to it and cautioned them against that error. Perhaps there were parents who did not know their children were studying a book that taught rank atheism; for such is evolution.

Recently I have been looking through the text-book now being used in the department of Biology in the University and find that evolution is taught in this book even more openly than in the other book referred to. The question naturally came to my mind: "Do those who support the University by their taxes and patronage, know that their boys and girls are being taught this hurtful error in this institution?" Another question arose in my mind, which was this: "Are there no text-books to be had on these subjects that teach the truth?" Do they all teach evolution? If so, why not leave out of the schools biology and all kindred subjects, until such text-books can be prepared for use in our schools which teach the truth as to the origin of life and the origin of man. It is stated in the introduction of this book, that no one knows the origin of life. There is a very old book written thousands of years ago, called the Book of Genesis, or the book of beginnings, that is the best authority, extant, on this subject. A single page in this old book will brush away the cob-webs of doubt and uncertainty, which have been produced by atheistic teaching, under the disguise of science, and leave the mind perfectly clear. Why not use it until someone writes a text-book that will teach our boys and girls the simple truth about the beginnings of things.

As an offset to the statement quoted above, namely, that no one knows when or where life began, I would like to present a thoroughly authenticated statement of fact from this old book. It is as follows: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Is there anything indefinite or uncertain about this statement concerning the origin of man and origin of human life. It is far safer to accept a thoroughly accredited

CONVENTION BOARD DEPARTMENT

R. B. Gunter, Cor. Sec'y.

THESE CHURCHES HAVE PAID OVER \$2,000 SINCE MAY 1st 1921.

First Church, Greenwood	\$6,125.50	First Church, Corinth	\$2,803.10
First Church, Jackson	5,661.00	Indianola	2,600.00
First Church, Hattiesburg	4,019.25	Aberdeen	2,259.55
Leland	3,709.32	West Point	2,100.00
First Church, Meridian	3,280.04	Hazelhurst	2,000.00
Second Church, Jackson	3,183.20		

The above figures show the amount paid on the Campaign by said churches since the first of May, 1921.

COMPARISONS

Receipts for first week in January, 1922	\$9,382.62
Receipts for second week in January, 1922	4,245.48
Receipts for third week in January, 1922	2,692.78
Receipts for fourth week in January, 1922	4,789.26
Total receipts for the four weeks	21,110.45
Total receipts since May 1st, 1921	199,336.55
Balance due by May 1st, 1922 on the third year	501,107.45

statement of fact, than to accept bare assumptions; for evolution, as to the origin of life and the origin of man, rests wholly on bare and unproven and undemonstrated assumptions. Evolution, like all other atheistic scientific teachings, wholly ignores the Bible account of creation, and seeks to destroy faith in the Bible as a divine revelation, and leaves God as a great first-cause entirely out of the account.

Our children do not need to study in the name of, or under the camouflage of science, any book or branch of science, which utterly ignores the Book, upon whose teachings all civilization, worth the name, rests. Evolution tells us nothing of the remote past, with any certainty, and holds out no lamp to light the pathway of the future. It puts us into the fog but cannot take us out. We do not need to waste time studying vagaries and uncertainties, when there are so many realities to be known. It is unfortunate for the world that there are so many people in it who know too much, who, as Josh Billings would say, "Know too much that ain't so." There is enough truth, proven truth, to occupy our time and best talents. Life is too short to half-way learn and appropriate all the proven truth.

I am quite willing for others, if they so chose, to go to the zoological gardens to find their ancestors, but I prefer to go to the garden of Eden to find mine, who came perfect and complete, at once, from the creative hand of God. Man was at once given jurisdiction over all the animal creation, taking the highest place at once among all the created things. He did not have to wait a million years to be evolved up to his place of superiority. Excuse me, please, if I decline to go with you to the tadpole, or a protoplasm, or something else as meaningless, to find my beginning. I think better of myself than that.

I am glad to know that some boys and girls are thinking for themselves, as outside light is thrown on such vagaries and unprofitable studies on which they are wasting valuable time to no good and useful purpose, but to the destruction of their faith in God's Word; and with such a mental revolt against such a revolting atheistic doctrine is taking place; and in my judgment the sooner the revolt becomes complete, the better. But alas! Some have already been swept into the maelstrom of unbelief and have made shipwreck of their faith. But may we not do what we can to save those who have not yet lost their faith in the old book, and the God of Abraham.

This is no protest against real scientific and demonstrated truth, but against atheistic so-called science. Are we willing for our children to question the authenticity of the Bible, and be taught that they descended from the ape? For one I am not. I have too much respect for my ancestors.

W. I. HARGIS.

A GREAT BAPTIST CONFERENCE IN COLUMBIA, MO.

T. W. Young

No more serious minded, nor more represen-

tative company of Baptist leaders were ever gathered together than those who met in the conference Jan. 24-26 in Columbia, Mo. The conception originated with Pres. J. M. Wood of Stephens College, and all the expenses of the conference were paid by Stephens College. There were three long sessions each day, and all the representatives attended them all. They were here for business and not for pleasure. The subjects discussed were of wide range and are primary in our denominational life. Each subject was opened by two appointed speakers in ten minute addresses. Then the discussion became general. In all the discussions there was nothing said extreme, sensational, divisive, nor foolish. The Spirit of God seemed to fill all minds and hearts into one supreme desire, viz. to know God's will and how to do it together. I have never witnessed discussions of a higher order, nor have I ever seen such oneness of mind and soul as was manifest in this conference. It was truly apostolic. The guests to the conference were all domiciled in one of the dormitories of the college. This was made possible by the girls all moving into other dormitories for this occasion. The representatives who came had nothing to do but eat, sleep a little and attend the sessions of the conference. A committee was appointed to draw up a final statement of the results of the conference. A discussions, and this summation was read by Dr. L. R. Scarborough at the final session. It is superb in its statement, and tells everything. There is nothing left unsaid. It is possible in limited conferences like this one, to have full and frank discussions, and to reach common agreements as is not possible in large and promiscuous assemblages. In the future may we not look for like conferences in which there may be discussed thoroughly the things of fundamental importance, and from which conclusions and suggestions may be presented to our larger conventions?

SOME STATEMENTS AND AGREEMENTS BY THE COLUMBIA CONFERENCE

Brief History:

Early in November, 1921, President J. M. Wood of Stephens College, Columbia, Missouri, had as guests of the college for a few days, Mrs. William A. Montgomery, President of the Northern Baptist Convention, and Dr. E. Y. Mullins, President of the Southern Baptist Convention. Viewing the blessings and understandings of the association and conference of these two leaders from the two sections of our Baptist constituency in the United States, President Wood conceived the idea of having a wider conference among the men and women entrusted with denominational and kingdom responsibilities in these two sections. The idea grew after thought, conference and prayer until he issued an invitation to a group of men and women representative of the two sections of our Baptist people. The time, January twenty-fourth to twenty-sixth, 1922, and the place, Stephens College, Columbia, Missouri, were agreed on. Presi-

(Continued on page eight)

MISSISSIPPI WOMAN'S MISSIONARY UNION

STATE OFFICERS

President—MRS. J. AVEN, Clinton
 Second V. President—MRS. M. F. DOUGHTY, Shaw
 Third V. President—MRS. C. LONGEST, University
 Fourth V. President—MRS. JEFF KENT, Forest
 Fifth V. President—MRS. JAMES CHAMPLIN, Hattiesburg
 Sixth V. President—MRS. R. L. BUNYARD, Summit
 W. M. U. V. President—MRS. A. J. AVEN, Clinton
 Rec. Secy.—MRS. P. I. LIPSEY, Clinton
 Young People's Leader—MISS FANNIE TRAYLOR, Jackson
 College Correspondent—MISS MARY RATLIFF, Raymond
 Training School Trustee—MRS. J. L. JOHNSON, Hattiesburg
 Margaret Fund Trustee—MRS. W. J. DAVIS, Jackson
 Mission Study Leader—MRS. H. J. RAY, Grenada
 Persons Service Leader—MRS. J. HENRY F. BROACH, Meridian
 Stewardship Leader—MRS. P. B. BRIDGES, Jackson
 White Cross Work—MRS. HENRY F. BROACH, Meridian
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson
 Treasurer—MISS M. M. LACKEY, Jackson
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson.

SUNBEAMS LISTEN

I am sure your little hearts will be greatly touched by the last paragraph of Miss Mallory's letter to our Vice President, in regard to the starving Russian children. Notice that she says \$15.00 will feed one of these children until September. Having six Districts in the State I am sure the Sunbeams of each District will be glad to save the life of one child,—making six in all.

You will hear from your Associational Young People's Leaders in regard to this real, soon. Shall I expect the Sunbeams to do this?

January 7, 1922.

Dear Vice President:

Most sincerely do I say "Happy New Year to you!" Now I do hope that it will prove a friendly year to you personally and to the work which is a vital part of your life.

In one of the monthly letters you will recall my speaking of the dire need of many frontier missionaries and asking that you try to get societies to send boxes of clothing to them. Well at least one vice president published an appeal for such help in her state denominational paper. The result was that societies in her state sent boxes to about half of the missionaries for whom aid was craved. I am happy to tell you that before Christmas every frontier letter had been placed with a society.

And now I am wondering if you would not like to be a means of helping another most worthy cause. You know that before Christmas the societies sent clothing to the suffering Russians. A letter has just come from Dr. Love in which he quotes a cablegram which urges prompt aid in order that food may be bought for these same Russians. It seems that the need is very dire. In a former letter from Dr. Love he said that \$15.00 would feed a Russian child until September. Of course such gifts cannot count on the pledge to the Baptist 75 Million Campaign and so one is asked to give to this need who cannot do so over and above the regular payments to the Campaign. But those who find it in their hearts and resources to do so are most earnestly urged to do it, remembering that as much as we did it unto one of the least of these we did it unto Me." In your appeal you can explain how the money should be sent in your state.

Your friend,

KATHLEEN MALLORY

REPORT OF W. M. U. CORRESPONDING SECRETARY

January 4, 1922

In a New Year's letter from a nearby town the writer said that she gathered lovely roses from her garden that day but that it was turning so cold she feared she would have to cover up the tender new sweet pea plants for the night. Typical does this seem to me of the blessings of the old and the new, of the chidings of conscience and the resolves of heart as one turns

the leaves of "New Year's Book." Certainly the past year has not been what my better self would have it and yet there have been the exquisite roses of unbroken co-operation with Baltimore and of new helpfulness through the committee here. One feels like the quivering sweet pea sprouts when, after the most painstaking proof-reader of Royal Service, mistakes of a glaring nature were made when the type of the editorial article was locked by the printer, but the chill passes when a Baltimore friend writes that the Birmingham printing is fine she thinks! And so from the old year we pass into the new, trying to forget the failures save as they help to urge us forward. May the New Year be a friend to you and yours and to the work so dear to all of us;

The month of December divided itself into four parts: the regular office routine; editing of February Royal Service; writing the W. M. U. programs for the March Week of Prayer; and going home for the Christmas week-end. Truly I enjoyed each of the four experiences.

Certainly I have not enjoyed, however, the loss to our official W. M. U. work of Mrs. J. R. Mrs. Fizer has been W. M. U. Corresponding Hrs. Fizer has been W. M. U. Corresponding Secretary for that state and for many years of that time she has been chairman of the Margaret Fund Committee. With the New Year she moved to Bedford, Va., her husband having assumed the pastorate there.

Grieved was I also to hear during the holidays of the death from pneumonia of Miss Evie Campbell, of Meredith College, in Raleigh, N. C. For several years Miss Campbell was secretary of the Georgia Union and won an enviable place in the esteem of Southern Baptists.

Our hearts are tender, too, because of the story of dire distress in Russia. Dr. Love reports that he has received over 10,000.00 for Russian relief and that on December 30 there went from New York 150 bales of clothing from Southern Baptists. Naturally we believe that W. M. U. members were largely responsible for the gift of this clothing and we can but hope that they will find it in their hearts and ability, above anything they may give to the Baptist 75 Million Campaign Fund, to contribute something in the way of food money. The daily papers say that dead human bodies are food in many parts of Russia today! Fifteen dollars will feed a child until September.

Statistical Report:

Talks Made

Respectfully submitted,

KATHLEEN MALLORY

Statistical Report for Office

Letters and Postals Received

Letters and Postals Written

Dear Miss Lackey:

We have been wanting to send a report of the Foxworth W. M. U. and Sunbeams for some time but decided to wait until we observed our "Week of Prayer" program during this month. We had such interesting meetings each day and we all feel that we are more intelligent as regards our work in Japan, China and the other fields.

It was impossible for our society (all of them busy house-keepers) to observe the whole week so we touched in all the countries some and combined into three days the program.

We are a young society, having been organized only fourteen months, but we feel proud of the year's work, even though it has not been as good as we desired. We have a splendid working organization, in fact, I have never seen a more faithful band of women, who are always ready to serve on any committee they are placed. We foster an interesting Sunbeam Band, organized just a year ago. Wish you could witness some of the little programs these bright little folks have rendered during the past year. Between the Sunday School hour and church ser-

vice last Sunday we had the sweet impressive program of the S. B. C. Week of Prayer. We do pray that some of our dear boys and girls from this band may be called as missionaries. They pledged \$10.00 to the Campaign, and \$8.00 of this has already been paid. We hope to go over the top before the year closes with our children.

During the Tithing Campaign about ninety per cent of our W. M. U. signed the pledge and we hope to see them double their contributions at the close of another year. Our society has an organized Mission Study Class which has been so helpful. We finished the W. M. U. Manual and four got certificates. We are just completing "Talks on Soul-Winning" and hope that several will get seals on this. We expect to take up "Training for Leadership" real soon.

The following is our financial report for the year past: paid to the Campaign \$65.15; to benevolences \$55.00; other purposes \$17.15. we have just purchased a real nice communion service for the church for which our society paid \$18.00.

These facts are very encouraging we know, but oh, there is so much more to be done, and we hope through our personal service work to do larger things in the winning of souls to Christ than we have accomplished. We feel that this is what the W. M. U. in any church stands for—to go out into the highways and hedges and compel them to come in that his kingdom may be filled."

Yours,

MRS. G. M. PARKER.

Foxworth, Miss., Jan. 23, 1922.

Baldwin, Miss., Jan. 21, 1922.

Dear Miss Lackey:

The W. M. U. of Baldwin church observed the week of prayer beginning Jan. 9th.

On the first day a full attendance of members and good service.

On Tuesday we had an all day meeting, studying each topic carefully and prayerfully, most of these being led by our younger women.

We are indeed blessed in having so many capable, willing, and spiritual young women, who are making fine leaders.

Yours,

MRS. J. B. YOUNGBLOOD.

TO MISSION STUDY LEADERS IN FOURTH DISTRICT

Of course we know our societies are studying missions and are growing greater in usefulness as they learn the needs of other fields and we know too that each W. M. U. member in District 4 will be pleased if we can win the banner for the greatest number of official seals.

Now stop and think are we all reporting to our Association, district and state leaders quarterly?

I am sure a reminder is all that is necessary. We will very much appreciate reports from the Associational Mission Study Leaders so we can report to Mrs. H. J. Ray, State Mission Study Leader.

Sincerely,

MRS. W. H. THOMPSON,
 Leader for District 4.

McComb City, Miss.,

January 23, 1922.

The W. M. U. of Pike County Association recently held a three days session here with the First Baptist Church. A family school of Missions and Methods. Among the most important features of the occasion were addresses from Dr. D. M. Nelson, Educational Secretary of Mississippi. He enlarged our vision and made us feel more fully our responsibility to our denominational schools.

Next in order was from Miss Fannie Traylor, Young People's Leader, who not only entertained the children in the afternoon, out at the inspirational hour made the parents more fully realize that the banner of the cross will

soon be taken from our hands by our young people, and carried on to ultimate victory, and the importance of training them for the work.

Miss Minnie Landrum, General Field Worker, taught the W. M. U. Manual, and those that were under her instruction regarded this as a rare privilege. She won the love and esteem of all that came in contact. This being her first visit, it is hoped that we may be able to have her present again soon.

"The Wandering Jew in Brazil" was taught to a large class by the Superintendent and quite a number were awarded seals.

Miss Margaret Lackey came Friday afternoon. This dear woman has "carried on" in her work, in such a sacrificial manner, that she has endeared herself to the women of our state. When her time came, there were many eager hearts waiting to receive her message, which was very uplifting. Quite a number were awarded seals, and certificates.

The winning anew of our young people to service and the quickened spiritual life of both our women, and young people will mean much in the advancement of the work in our Association.

MRS. J. H. AYCOCK,
Superintendent.

THE SUNDAY SCHOOL LIBRARY

The first thing which our government did after entering the late world war, was to establish "Officer's Training Camps". The Sunday School is a training camp, training in essential for life now and eternity later, those who are from the cradle to the grave. There is not one period of life which has been omitted in the scope of adaptability. Just as every training camp needs trained officers to run the institution so must the Sunday School have trained officers.

From whence come these officers? Excepting a few who have had opportunity to take special study in seminaries, our officers come largely then, from our adult classes. You, who are Sunday School superintendents, know how one can plead inability, lack of training, etc., when asked to become a teacher of a class.

We are meeting the situation like this. About three months ago our Library was begun. We had sufficient funds to purchase a nice case which would hold about three hundred volumes as we now have, and the initial volumes were gladly given by individual members of the school, and are:

- "The New Convention Normal Manual."
- "Winning to Christ"
- "Talks With The Training Class."
- "The Seven Laws of Teaching."
- "Building the Bible Class."
- "What Baptists Believe."
- "Old Testament Studies."
- "Studies in the New Testament."
- "The Doctrines of Our Faith."
- "Plans and Programs."

And as a Christmas gift we received "The Story of the Other Wise Man". The ten books first listed above, will cost \$9.20 and the last listed 75 cents additional. The ten have a distinct place in the Sunday School and the writer holds the opinion that they should be included in Group I of Library Sets, and the groups completed with the other optional books for any seal in the King's Teacher Study Course.

We believe that Group II should consist of all the books offered in the post-graduate course for our teachers. With these books on hand and a superintendent awake to the situation, the source of equipped teachers can be had from the Sunday School through its Library.

After we are sure of a source of prepared teachers, let the Sunday School offer biography, mission study courses, and other high class literature. But first, let us have prepared teachers to teach God's Word effectively.

J. H. GUNN.



NEW BOOKS IN LIBRARY

All the World in All the Word.....Carver
Love Letters of Great Missionaries.....Braine
A Wandering Jew in Brazil.....Ginsburg
All of Ava.....Hubbard
Modern Money Methods.....Agar
Manual of W. M. U. Methods.....Mallory
In Royal Service.....Heck
Training for Leadership.....Powell

HISTORICAL RECORDS

Miss Lackey, our Library Historian, is getting some interesting papers and documents every few days. If you have any old minutes or other records pertaining to Mississippi Baptist history that would be of value to place in our permanent collection we would appreciate them.

SOME INTERESTING CORRESPONDENCE FROM RUSSIA

J. F. Love, Cor. Sec'y.

No doubt many of our people will be interested in a bit of information concerning how Dr. Everett Gill started about his work upon arrival in Russia. The following extracts from a recent letter, which was written before the cash or clothing which we have sent forward had begun to arrive, will give some idea of his approach to his task. We hope to have from both Dr. Gill and Brother Hoyt Porter communications in the papers shortly. Meanwhile the books will be kept open for whatever contributions our people wish to make to the starving people in Russia, and the warehouse in Brooklyn will be kept open to receive shipments of clothing. Anyone wishing tags for shipment should address his or her State, W. M. U. Secretary for them, or send direct to us.

"Running the risk or repeating what I have said hastily in my former letter from Moscow, I will make the matter as plain as I may about the clothing. As soon as possible (the next day) after my arrival at Moscow, I had a conference at Baptist Headquarters with the Elder Pavloff and the son, Paul, who is the President of the All-Russian Baptist Union. I found out immediately that according to their view it would not be the best to have one district assigned to us for the distribution of clothing, for the reason that the Baptist brethren of other districts hearing of these American gifts to the brethren of the one district, would feel offended, and the spiritual benefit of our material assistance would be sadly marred. They recommended instead that the distribution be made from as many centers as possible. It was for this reason, which convinced me of its sanity, that I cabled you "final destination clothing Moscow and many sub-stations."

I, then, was so impressed by their appeal for food, that I sent the second cable for Pavloff.

Now, as to the plan of working, I have thought out this plan that the brethren consider wise. I have had Brother Pavloff appointed as my Secretary and Interpreter. He will be given an identification card by the A. R. A., and considered as a member of the personnel. He will travel with me free, except as to mess expenses. I may pause long enough here to explain that the members of the A. R. A. live in messes and the cost (about \$1.35 per day) is charged against either their personal account, if drawing a salary or against the organization which they represent, as in my case.

In the course of time, you will receive thru the N. Y. office statement of my mess-expenses. I presume that Pavloff's expenses will come through in the same manner.

Returning to our tours of inspection, Bro.

BOOK REVIEW

"Carey the Pioneer Missionary."

I do not know of a missionary hero, whose life would be more interesting to Intermediate boys and girls than that of William Carey. The above named book gives the story of his life from childhood. The bright, indomitable spirit that possessed him from his youth to old age, is shown by the author in all the different stages of his life—boyhood, when the missionary thought took hold of him—and even when he was facing seemingly unsurmountable difficulties on the foreign field.

If you love and honor a real hero read "Carey the Pioneer Missionary."

Pavloff and I shall visit as many of the stations as possible, where we have brethren. We shall organize a local committee of the pastor and four or five of the best laymen. We shall present these brethren to the local Director of the A. R. A. as our local representatives. These local Committees will serve in two capacities. First to distribute the food of the food-drafts. In this they will have full and absolute authority, without any control on the part of the A. R. A. Second, to co-operate with the A. R. A. in the distribution of clothing in case Mr. Porter does not come; and to cooperate with him in case he does come.

So while awaiting the arrival of our clothing, I shall be very busy traveling with Bro. Pavloff arranging for the distribution of the food and clothing. I may have to change this program in some detail as I go on, but this is the outline for the present.

As I see it, the Baptists, in spite of past suffering and present difficulties, have a radiant future in Russia. I feel I am too highly honored to have relations with these splendid Christians. Even in the midst of the terrible conditions—economic, social and political—of the present time, these two bodies are making great progress. During this year at one place, in one day there were baptized more than 3,000. Penecost and India (2222) have been outdone during the days of suffering in Russia."

In this connection I quote from a letter received from Rev. Paul Pavloff, President of the All-Russian Baptist Union and a committee of his brethren

"Victuals may be delivered to individuals and societies in parcels containing each 49 lbs. flour, 20 lbs. rice, 10 lbs. sugar, 10 lbs. lard, 3 lbs. tea, 20 tins of milk, provided \$10 are paid to A. R. A. abroad or in America, and declarations are made to whom the victuals are to be delivered.

The cost of victuals contained in such a parcel estimated in Russian paper money amounts to about three million rubles. A worker earns now in Russia about one million rubles monthly.

In this manner our famished Russian Baptists can be fed and our institutions supported if our foreign brethren will pay money in advance, etc."

Pelahatchie Church on last Sunday gave \$50.00 toward the church building at Clinton. This church and Morton are expecting Pastor R. L. Wallace to begin work with them Feb. 1st.

Miss Anna Wheeler Byrd of Brookhaven, has a record of ten years' attendance at Sunday School without missing any Sunday. Her sister, Miss Corrie Lee Byrd, has attended five years without interruption.

dent Wood issued the invitations agreeing out of his great generosity to provide the entire travelling expense of all the guests. The following attended the conference and participated in its deliberation. Others from both sections were invited, but were unable to attend.

President E. Y. Mullins, Louisville, Ky.; Mrs. Helen Barrett Montgomery, Rochester, N. Y.; Rev. Curtis Lee Lays, New York; Rev. J. Y. Atchison, New York; Mr. Henry Bond, Brattleboro, Vt.; Rev. Livingston Johnstone, Raleigh, N. C.; Rev. N. A. Porter, Atlanta, Ga.; Rev. C. W. Daniel, Atlanta, Ga.; Mrs. George W. Coleman, Brookline, Mass.; Miss Kathleen Mallory, Birmingham, Ala.; Rev. J. E. Dillard, Birmingham, Ala.; Rev. J. Ross, Chicago, Ill.; Rev. Shaller Mathews, Chicago, Ill.; Judge F. W. Freeman, Denver, Colo.; Rev. J. A. Francis, Los Angeles, Cal.; Rev. George W. Truett, Dallas, Texas; Rev. E. C. Routh, Dallas, Texas; Rev. E. L. Groner, Dallas, Texas; President Emory Hunt, Lewisburg, Pa.; Rev. V. I. Masters, Louisville, Ky.; Rev. J. S. Compton; Rev. F. N. McConnell, Oklahoma City, Okla.; Rev. H. L. Winburn, Arkadelphia, Ark.; Hon. David H. Harris, Fulton, Mo.; Rev. J. J. Cooper, Fulton, Mo.; Rev. Elton Harris, Kansas City, Mo.; John T. Morris, Carrollton, Mo.; Rev. T. W. Young, Columbia, Mo.; Warren T. Clark, Chillicothe, Mo.; Dr. S. M. Brown, Kansas City, Mo.; Rev. H. P. Cheavens, Columbia, Mo.; Howard B. Lang, Fulton, Mo.; Rev. J. M. Turrage, Perry, Mo.; Rev. G. W. Hatchor, Columbia, Mo.; Rev. S. F. Taylor, Columbia, Mo.; Dr. James Wood, Columbia, Mo.; Hon. E. W. Stephen, Columbia, Mo.; Dr. R. K. Malden, Kansas City, Mo.; D. C. Shull, Sioux City, Ia.; Dr. Joe Jacobs, Liberty, Mo.; Dr. B. H. DeMott, New Orleans, La.

During the days of the conference the following questions were discussed:

1. How to promote our work.
 - (1) In the titling and stewardship campaigns.
 - (2) In standardizing and equipping denominational schools.
 - (3) In stimulating interest in education.
 - (4) In increasing the number of students for the ministry and improving the quality.
 - (5) How to promote Baptist literature.
2. How can we best promote the next Baptist World Alliance in 1923 at Stockholm.
3. The prospects and perils of the \$75,000,000 campaign.
4. Interdenominational affiliations.
6. Report of Committee on the advisability of a joint committee from Northern and Southern Conventions on topics of joint interest.
6. What is Baptist liberty?
7. What constitutes Baptist unity?
8. What is the proper purpose of a Baptist confession of faith and should Baptists have one.

Besides the discussions in the smaller groups, there were some notable inspirational meetings held in the college auditorium, to which the students and general public were invited, and who attended in large numbers. Various members of the conference addressed these gatherings.

Understandings and Purposes:

The following understandings and purposes in the invitation and acceptance of Dr. Wood's hospitality and in all the discussions of the conference were had:

1. That the conference was entirely unofficial and personal. No guest represented any organization, institution, board or group of men. Every one represented and spoke for himself alone.
2. That if any statement or agreements were made and given to the public, such would bind no organization or section and would only represent the attitude of the persons making them.
3. That the primary purpose in the minds of those inviting to and those participating in the conference was the enjoyment and development of fellowship, with the view of the growth of a better understanding of the tasks, problems, and difficulties common in both sections, the strengthening of an American Baptist consciousness, and ultimately of a larger contribution of American Baptist strength in carrying our Savior's saving message to a lost world. No purpose further than this was in the mind of any member of the conference.

Certain Agreements and an Appeal:

With the above mentioned understandings, after much prayer, mingled with song, scripture reading, delightful fellowship and an open discussion by practically every member of the conference of the above mentioned subjects, a committee set out the following agreements and appeal, which were unanimously approved by the conference:

1. That it is supremely important that all the forces in our churches and denominational organizations should be urged to give their fullest and most aggressive co-operation in our stewardship and tithing campaigns, and that in the interchange of ideas, plans and literature would be profitable to both sections.
2. That the churches in both sections of our country should be cautioned against turning to inter and non-denominational institutions for their pastoral leadership. This practice not only imperils the foundations of theology and ecclesiology, but also the progress of the Kingdom of God as represented in our institutions and forward movements.
3. That we seek by every worthy means to encourage our people in the production, publication and distribution of Baptist literature in books, tracts, religious and secular press, and that we call on our forces to give their most vigorous, insistent and persistent co-operation to the circulation of our Baptist papers, whose successful operation is so vital and necessary to the enlightenment, enlistment and inspiration of our people and the promotion of all our causes.
4. That we urge our educational forces and our people everywhere to give their fullest co-operation in the solution of our educational problem in the following way:
 - (1) By keeping our schools in all their teaching and administration loyal to Christ, His Truth and His Churches. They must be held true to the Baptist message in order to claim our children, our money and our prayers and to render the best service to Christ and His Kingdom.
 - (2) By encouraging confidence in these schools when they are loyal to Christ and His Truth, not condemning them on unfounded rumors and uninformed accusations, but only on established facts ascertained in an orderly and Christian way, and then correcting them. Our schools constitute a most vital part of our most essential machinery in carrying our Saviors' word and will. They are worth correcting if they are wrong and are worth saving to the best equipment, to the largest confidence, patronage and support of our people. We need a Baptist conscience on education as true to form and as deep in conviction as the Baptist conscience on our distinctive doctrines. We must educationalize our evangelism and evangelize our education, and put them both over for Christ in the same great spirit and fashion.
 - (3) By so denominationalizing our schools as that they will furnish equipped leaders for our churches in all the fields and phases of their work. To sustain an evangelical atmosphere in our educational institutions is as essential a part of Christian education as to maintain high standards of scholarship. We are in the educational business primarily for Christ's and the church's sake. The schools should be kept so close to our churches that they will know the church's needs and be able to supply their demands in carrying out Christ's commission. We build and support our schools primarily to furnish Baptist strength for the evangelization, Christianization, and civilization of the world.
 - (4) By preaching on education, talking up our schools, publishing their merits, advantages, and their products and by organizing our homes and

churches that our children will readily and gladly go to them from high schools and academy, and by giving these schools our confidence, prayer, and support.

(5) By doing what we can in increasing the number and improving the quality of our ministerial students. This can be done in calling out the called, in our churches, conferences and general meetings, and by denominational efforts in seeking to reach Baptist students in state schools, and by the encouragement of our strongest students to give their lives to Christ's call and service.

5. It is agreed that nothing is more imperatively important in our churches in the home and foreign land than the promotion of the spirit of New Testament evangelism. Personal and church evangelism is universal in its obligations, primal in its importance, curative and preventive in its influence and prevailing in its power. There is no substitute for it in the affairs of God and man.

6. It is agreed that upon the final success of our \$75,000,000 campaign depends the most sacred and vital interests of all that we hold dear in our denomination, North and South, and that we should urge upon all of our people the necessity for full co-operation in prayer, heroic faith, unselfish sacrifice, triumphant, aggressive effort in the spirit of the broad fraternity in these distressing economic times. We should behave like God's people, facing our problems and difficulties with dauntless faith and heroic courage. We should not allow complacency, lack of information, lax leadership, loose organization, the critical mind, depressed economic conditions nor anything else to prevent us from obtaining our objectives and bringing to Christ and His causes a great nation-wide victory.

7. We join in a most insistent urgency that our pastors and churches seek a large American Baptist attendance on the next session of the Baptist World Alliance in 1923 at Stockholm, Sweden. There is a great call from Europe at this time for us to show our interest in our brothers in these war-stricken lands.

8. We rejoice in the spiritual unity of all believers in our Lord Jesus Christ everywhere and record our approval of spirit and doctrine of co-operation set out in the New Testament but we are apposed to what is known as organic church union. We believe that the free association for common ends of the New Testament principle of co-operative Christian effort, that the voluntary principle must control in all such effort if we remain loyal to Jesus Christ our Lord. We rejoice in the fact that there are many forms of welfare work and social service in which Christians of all names may co-operate and reinforce each other for common ends. The limits of such co-operation are easily defined. Baptists cannot co-operate with others in any form of effort in which compromise of the truth is required or our freedom of witnessing and preaching is impaired. We must proclaim the gospel in its completeness and its integrity and remain forever loyal to every part of the great commission.

Beginning Sunday Feb. 5th, Pastor J. M. Walker and his church at Aberdeen have put on a great Bible Institute program to run for eight days. The subjects cover the vital things of our faith and work. The speakers are drawn from many quarters and are the best that could be gotten. They include Drs. W. T. Lowrey, J. F. Tull, A. J. Dickinson, Jr., R. A. Kimbrough, D. M. Nelson, E. J. Caswell, W. A. Sullivan, Dr. and Mrs. R. W. Hooker, W. E. Eikner, Miss Mary A. Holmes and possibly some that we didn't get. The church is to be congratulated and will be greatly blessed. So will everybody who attends. Dr. Walker is one of the liveliest wires in the state and his ministry has been a benediction to that whole section of the state.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

Okolona elects General President.

In the early part of last summer, very soon after the arrival of Bro. Sullivan the Okolona church organized a B. Y. P. U. with thirteen members, two groups of six each and the president. Bro. Sullivan arranged to have the union study the B. Y. P. U. Manual as soon as possible and Mr. Herring, one of our summer workers had the pleasure of conducting the course. As Mrs. Sullivan writes the for them, and they now have seventy-five young people doing B. Y. P. U. work. This number is growing every Sunday and the church anxious to do the best possible thing for this growing department of the church work. has elected Mrs. W. A. Sullivan as the General President or Superintendent of the B. Y. P. U. work of the church. Every church ought to do this. It is the only way to satisfactorily keep the several B. Y. P. U.s of a church in vital touch with each other, and they ought to feel that they are all a part of each other. All together making Already this Okolona senior B. Y. P. U. has made its mark, having attained the Standard of Excellence for the several past quarters, and was the fourth to report 100% tithers. Mrs. Sullivan writes that by June when the District Convention for District Three meets with them, they will have four A-1 B. Y. P. U.s And we believe it will be so.

ABBEVILLE ORGANIZES A BYPU

It was the pleasure of the State Secy. to conduct a Study Course in the Manual last week in the Abbeville church. Two classes a day were held, one in the afternoon at the school building and another at six-thirty at the church. Quite a number of the young people entered enthusiastically into the work, and on the last day in addition to eleven taking the test and making splendid grades a B. Y. P. U. was organized which will without a doubt be a good live organization. A full corps of officers were elected with several in addition to the ones required in the Standard of Excellence. Those elected are, Pres. Mr. Claud Anderson; Vice Pres. Miss Alpha Roy; Secy. Mrs. J. A. Duncan; Cor. Secy. Miss Georgia Lewis; Chorister, Miss Walker Good; Organist, Elizabeth Wimlish; Librarian, Miss Della Seaton; Treasurer, Miss Unice Roy; Crayonist, Carolyn Lewis; Group Captains, Mary Tidwell and Lyda Roy. The union started off A-1 in the first three points in the Standard, and expect to report an A-1 union at the close of the first quarter.

SECOND CHURCH JACKSON DIVIDES

"The first of the year the Senior B. Y. P. U. of the Second Baptist Church, Jackson divided into two splendid Unions—The King union consisting of young people from sixteen to twenty

one years of age has an enrollment of forty-three Active members. The McKenzie Union consisting of all young people twenty-one and over (this includes young married people) has an enrollment of thirty and growing every night. When the union was divided here was only eight in the McKenzie union. Both unions are aiming for the A-1 Standard and hope to maintain the standard through out the year."

This report of the division of the Senior union of the Second church comes from the efficient Cor. Secy. of the McKenzie union Miss Mable Horne.

REPORT OF CLINTON B. Y. P. U.

I am glad to report that the Clinton Union is an A-1 union. The last report showed the attendance to be 97 1-3 per cent and daily Bible readings 100 per cent.

The young people like the work, and are always ready to do their part.

Our town has four unions of which the Clinton Union is one of the best.

The following are the present officers:

Mr. T. J. Farr	President
Mr. Cecil Johnson	Vice President
Miss Gladys Edwards	Secretary
Miss Cleo Rushing	Treasurer
Miss Belva Gillis	Pianist
Mr. O. U. Estes	Chorister
Mr. J. A. Langley	Quiz Leader

Sincerely,
HILDRED CONEY.

MISSISSIPPI COLLEGE B. Y. P. U.

Mr. E. L. Douglass has resigned as General President of the B. Y. P. U. work at Mississippi College, and Mr. W. R. Hunter has been elected in his place. Mr. Douglass has done splendid work, and resigns because he has accepted work as pastor of several churches, and it makes it impossible for him to be in Clinton on Sundays. Mr. Hunter is from Marshallville, and is thoroughly fitted for the work to which he has been elected. The reports that Mr. Douglass send in for the four B. Y. P. U.s are in general average as follows: Berry Union 96; Patter Union 95; Clinton Union 94 and the Wall Union 92.

OAK ST. GREENWOOD

The Oak St. church of Greenwood with Bro. Wilburn Smith as Pastor is doing a good part by the young people not only of the Baptist church, but for the young people of the community. They have a live B. Y. P. U. and a letter from Mr. Wilburn Crosby their Cor. Secy tells of their coming Study Course. They have already gotten the Manuals, and propose to study it that they may do even better work.

WEST ORGANIZES A JUNIOR UNION

Mrs. Jacobs of West reports the organization of a Junior B. Y. P. U. there. The union has been operating since October and has grown from

a membership of fifteen to a membership of twenty. They hope to organize a Senior union soon and with the two training camps from the church, the church can look forward to an even better developed membership than it has now.

Mention was made last week of the new Junior B. Y. P. U. at DeSoto. We did not have the list of officers at that time, but they have come in since then and we give them herewith. Leader, Mrs. Mollie Roberts; President, Earnestine Newton; Vice-President Clifford Palmer; Sec'y. Minnie Merle Shirley; Cor. Sec'y. Sidney Phippen; Chorister, Inetta Spickard; Librarian; Pannie Chancellor; Group Captains, Marie Palmer and Willie Frank Phippen.

We add one new B. Y. P. U. to the Tithing Honor Roll. The Intermediate union known as the J. L. Johnson Union of Woman's College.

Study Course Week, March 12-17. Every B. Y. P. U. studying a book that week our aim.

FIRST BAPTIST CHURCH, SHREVEPORT, LA.

The First Baptist Church, Shreveport, La., reports 1921 the greatest year in its history, in spite of the fact that they were out of their church building nine months during the year.

There were 350 additions to the membership without any special meetings except the annual "Win-One-Week".

The cash collections for all purposes was \$300,513.33, in which is included \$86,736.35 collected for building purposes and \$30,000.00 for current expenses, leaving \$183,776.98 given to general denominational objects.

They expect to enter the new building during the month of April. This building will have a Sunday School capacity for 2,750 people; rooms for 18 B. Y. P. U.s; an auditorium with a seating capacity of 2,500; a day nursery, tea room, library, gymnasium, and roof garden—all with a floor space of 51,500 square feet.

REV. P. C. SCOTT, OF RICHARDSON, TEXAS.

Rev. P. C. Scott was reared in Lafayette County Miss. He drifted into the west and has spent the greater part of his ministerial life as pastor of the Baptist Church at Richardson. Brother Scott writes: "At the close of our last associational year I severed my connection with the Baptist Progress and our state work to engage in independent evangelistic endeavor, the burning desire of my heart for the past fifteen years."

I knew him well as a boy but know but little of his work as a minister of the Gospel. He gives as reference Dr. George W. Riley who was once pastor at Plano, Texas, near Brother Scott's home. Brother Scott has an efficient singer with him in his work and expresses a desire to return to Mississippi his native state, for some revivals. Any one desiring help might do well to

correspond with him at Richardson, Texas.

Very respectfully,
J. R. G. HEWLETT
Charleston, Miss.

CONWAY, MISS.

Ordination of Deacons and Church Progress

Center Hill, the thriving little Baptist church of Conway, Miss., at their regular preaching day in December ordained Brother J. D. Pope, J. B. Rother and H. C. Kemp deacons. Rev. C. A. Fletcher led ordination prayer and delivered the charge. Brother B. Oden, the pastor, presided over examination council and made an excellent address at the close of the service. Our church has an ever-green Sunday School and lively B. Y. P. U.

Brother Fletcher has married about twenty-five couples since he moved to Conway, and the church has added about 30 members within the past three years. Yet brethren we are having a hard fight. Moonshiners to contend with, Catholics to give big dances and invite our young people. We have great hopes for the future, notwithstanding all the drawbacks.

Our young people are active and ready to serve. Our older members are reviving and have started to taking the Baptist Record and one year of good reading will make us stronger church.

Yours in the work of saving humanity,

Rev. C. A. FLETCHER

AN ORDINATION

On the 4th Sunday in January, the Hopewell Baptist Church ordained brethren J. C. Underwood, J. G. Holloway and Homer MetCalf as deacons. The writer had deacons P. W. Berry, D. R. Williams, J. C. Stamps and brother Blanchard from the Senatobia church, and M. S. Daugherty, C. M. Yates and J. G. Lee from the Coldwater church to assist him in the ordination. All these brethren made sound sensible talks on the deacons life and his official relation to the church and pastor. A good congregation gave undivided attention to the examination of the candidates the ordaining prayer and the imposition of hands and altogether the service seemed to have been beautiful and impressive to the entire audience. Good deacons are great servants.

B. F. Whitten.

CABBAGE PLANTS

Fulwood's frost-proof plants now ready. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by mail postpaid, 100 for 30c; 500 for \$1.10; 1,000 for \$2.00 postpaid. By express, 1,000 to 4,000 at \$1.50 per 1,000; 5,000 to 9,000 at \$1.25 per 1,000; 10,000 and over at \$1.00 per 1,000. Order now; satisfaction guaranteed. P. D. Fulwood, Tifton, Ga.

Did you get that subscriber for the Record in January. If not get out and get one now.

SICKNESS IN MISSISSIPPI

According to the records of the State Board the reports of sickness in the corresponding months of 1920 and 1921 are as follows:

DISEASE	DEC. 1920	DEC. 1921
Typhoid	89	167
Influenza	744	518
Smallpox	118	115
Diphtheria	248	325
Scarlet Fever	150	94
Ep. Cere. Meningitis	3	1
Malaria	4361	4880
Measles	83	55
Whooping Cough	508	669
Amoebic Dysentery	33	20
Bacillary Dysentery	116	229
Chickenpox	732	571
Pellagra	178	177
Tuberculosis	220	171
Syphilis	347	442
Cancer	76	117
Tubercular Meningitis	6	10
Other Forms Meningitis	6	14
Pneumonia	1502	1364
Hookworm	192	495
Trachoma	9	16
Mumps	112	24
Ophthalmia Neonatorum	14	12
Puerperal Septicemia	42	34
Gonorrhea	693	647
Rabies in man	0	6
Percent of Physicians reporting	94.4	96.8

THE 75 MILLION CAMPAIGN SITUATION AS I SEE IT

Message to the Conservation Commission

By R. L. Scarborough, Chairman.

We have now had two and one-half years since we began our preparation for the 75 Million Campaign, and two years since Victory Week. We have conducted this campaign thus far amid the uncertain and perilous times of after-war conditions. All during these two and one-half years we have been in the backwash of the worst war in the history of the world. All of the commercial political and social tides of the world have been against us. The world psychology has been disconcerted and explosive. No form of life has had a certain foothold. Prices of all commodities have had a downward turn. The nerve of the world's commerce has been excited and tremulous. Men everywhere have been trying to find their standing and the place where they can stand. The general mind of man has been bad for advanced and aggressive movements. All the other activities of the South except the denominational campaigns have been on the defensive rather than on the aggressive. We have won what we have won in the face of the worst economic conditions the world has ever seen. But it is hoped that the tides of commercial values and prices and economic conditions have turned. It is believed that a steady optimism is moving everything upward and that the days ahead will be full of hope and returning prosperity. God's people can confidently trust Him for a better day. Reviewing the accomplishment of the past two and one-half years in the face of overwhelming world opposition, Southern Baptists have no sound reasons for pessimism. But every reason for great thanksgiving and the entertainment of the upward and onward hope and look.

Our financial Accomplishments

We have raised \$100,000.00 above 30 million, really, in two years. We collected the first year of the Campaign 19 million plus, the second year of the Campaign nearly 11 million. This is 8 million short of the first year. If we count that we have gone two and one-half years in our collections we are around 16 million dollars short of our collections. 7 and 1-2 million short of the 75 million objective. If we count two years of collections—and it has just been that since Victory Week—we are 6 1-2 million short of our pledges and up on two-fifths of the 75 million objective. We have collected this past year about 60 per cent of what we collected last year. We were collecting for all missionary, educational and benevolent purposes before the Campaign less than 6 million dollars per year. In two years we have raised more than 30 million. This represents a gain justifying marvelous gratitude to God. This is probably the best report made by any denominational campaign South or North. Our brethren in other campaigns and in other sections have fallen far short of the accomplishments made by our people. It is a far better showing than can be made by most any commercial corporation or organization in the entire country. No business enterprise can show such signs of success as Southern Baptists have shown in their collections. All sorts of business enterprises and corporations have utterly failed, closed their doors and gone into the hands of receivers; and many others that are still operating are tottering in a perilous condition, holding on by the narrowest margin. Not a Baptist institution or a Baptist Board has closed its doors or stopped its work. Many of them have had to curtail expenses and have been imperiled; but, thank God, all of them are today functioning for the Master in a much greater way than they did before the 75 Million Cam-

paign. This is cause for great rejoicing. It is believed that no people in any religious movement, and that no business corporation in the land, can make a better showing in financial statement than have Southern Baptists during this period of depression.

Some of our Gains

We have many things to encourage us and many expressions of God's compensating mercy, in view of the difficult and oppressive times through which we have gone. We have not raised all the money we expected to raise; but God has opened the windows of His bounty and poured out on us other blessings as compensations for our losses. The following are some of the things we have maintained or gained during these depressing times:

1. Our Southwide Unity. Our people are still of one mind, and a beautiful spirit of co-operation abounds almost everywhere.

2. Our Organization. It is remarkable how the organization of Southern Baptists has been maintained through this distressing and adjusting period. But slight adjustments have been made in any of our organizations. The General Boards, the State Boards, the Associational Boards and the organizations of our churches are still intact and are functioning in a very happy way and bearing their burdens and meeting their strenuous tasks with united front and heroic faith.

3. The Aggressive Spirit of Our People Still Abounds. This fact is overwhelmingly proved by the associational meetings and state conventions of last fall. Everywhere the churches and the associations show a wonderful spirit of aggressiveness, carrying their burdens and pushing their tasks in a great spirit.

4. Our Personal and Church Pledges have been held Sacred yet, Though Many People were Unable to Meet Their Pledges. In the rarest case do you hear of anybody surrendering his pledge; but the people everywhere are saying: "We will do the best we can now and when prosperity comes we will meet our obligations." The people, though discouraged and embarrassed by the financial stress, show strong faith in their ability to meet their obligations in the day just ahead.

5. We have made Great Gains in all of our Institutions and General Movements. Thousands of our churches, Sunday Schools, young people's and women's organizations show increased membership, attendance, enlargement and greater efficiency. Our institutions of learning and of benevolence have made great gains during the period of the campaign.

6. Probably in No Direction Have We Made Greater Gains Than in Evangelism. The year before the Campaign, Southern Baptists baptized 108,000 persons. Last year they baptized 175,000. This year, as the figures show we have baptized more than 250,000—a gain in three years of more than 150 per cent. How grateful we should be to God for His wonderful blessings in soul-winning and in the spiritual growth of our people.

Some Impending Perils

The final ongoing and success of

our Campaign is endangered by certain perils. I call your attention to some of them:

1. A Lack of Information. There is great danger that we are neglecting to keep our people informed. All of our means of publicity must be used to their fullest extent.

2. The Peril of Complacency. There is great danger of our allowing the Campaign to utterly fail in our churches by a complacent feeling that the thing has already been accomplished since we made such glorious pledges. A complacent feeling of indifference will kill any movement.

3. The Peril of Lax Leadership. Many situations have become discouraged and whipped and defeated because our leaders have failed to do their duty, pushing the collections week by week, month by month, keeping up the spirit of the people, keeping their minds on the great movement, and are endangered unless the leadership is strong and virile and aggressive in every phase.

4. Probably our Greatest Peril is Found in the Loose Organization in Many of our Churches. The hard times would not have affected us as they have in short collections if our people had put on at once in our churches the budget system of paying regularly week by week or month by month their Campaign obligations. Here lies great danger to all the vital interests of the Campaign.

5. The Peril of Heretical Teachings. There are many rumors and wild criticisms in some sections concerning certain heretical teachings in some of our institutions. Wherever these criticisms have been based on facts our people will see to it that the heretical teachings are removed.

6. The Peril of the Critical Mind. All of our people need to avoid the critical mind and our critics should be cautioned to see that their criticisms are based on facts and not on rumors. The psychology of the whole world is now critical. Every individual of responsibility and every institution of importance is under fire. God's people should be sane and avoid the peril and destructiveness of wild, misinformed, conscienceless criticism. The spirit of our people should be held to the main, greater matter and not allowed to be sidetracked on small issues.

7. The Peril of Lop-sided and Non Co-operation. A few churches and leaders formerly co-operating with Southern Baptists have ceased to co-operate in this Campaign or have adopted a lop-sided co-operation. Every Baptist in the South who calls himself a missionary Baptist should stand now for the whole cause and put his money where it will help to take care of every interest dear to our people.

8. There is a Probable Peril in our Waning Zeal for Soul-winning. We must continue our Campaign as we began it and as we have maintained it up to this time, with the high notes of evangelism. Aggressive soul-winning is the hope of all of our forward movements.

9. The Peril of Broken Unity in the Spirit and Organization of our Southwide Movement. There are some signs of the losing of interest

in the Southwide organization. We began this campaign and have maintained it thus far with an unbroken, Southwide, solidified front. We have not had an expensive general organization, but it has maintained concerted action, a united purpose, and a solid front of co-operating solidarity is of tremendous importance. We must not allow it to be broken by anything until our Campaign has been finished. We must do this for the sake of the task now in hand and for the sake of the future tasks of our denomination.

Some Recommendations

In view of the above statement of the general situation and the perils we face, note the following recommendations.

1. We should by all means lay persistent and strong emphasis upon the stewardship and tithing campaigns. Stewardship is the roots, tithing is the fruits of New Testament teaching on giving. We must push this movement.

2. We must carry forward and further out the organization to collect our pledges. The whole force of the Southwide organizations should be turned on systematic, proportionate and regular giving and organizations to effect it in our churches. Some part of our state and associational organizations should be at work at this all the time.

3. We must press all along the line our publicity, in tracts, in papers in the publication of books, and through our denominational and secular press. Our Campaign thus far has been greatly strengthened by our method of publicity. We must go again to our people with red-hot information, inspiring and moving.

4. There should go out from this Commission and from our General Boards and our State Boards, a mighty appeal, calling our people to prayer and to a great spirit of sacrifice. Some of the states have already set days or weeks of prayer. Our people can win, even in these hard times, if they do it from their knees with a spirit of sacrifice.

5. We should organize great central and associational inspirational meetings. These meetings in the past have been a great profit to our people. We must not leave them off in these distressing times.

6. There should be an effort to utilize all the forces of the Denomination, those regularly employed by our Boards, in our schools, orphanages, hospitals, and the pastors, thus enabling the practice of the largest economy in the expenditure of additional funds. But where efficiency demands it there should be employed special agents. The pastors can render great aid without additional expense to neighboring churches. They should be called on in these direful times to render this voluntary and inexpensive service.

7. We should preserve our unity by encouraging everywhere the holding sacred of the agreements and covenants entered into at the beginning of the Campaign.

8. We must not lessen our emphasis on and prayer for evangelism. We should press the Win One Campaigns in the larger churches be-

tween now and the Convention and get ready for another great soul-winning campaign in the smaller churches during the summer. We ought to make for 300,000 baptisms this year. We will strengthen everything by our strong organization and effort for winning the lost. And we must get our pastors and churches to enlist the newly baptized in the Campaign. We have suffered great loss because we have not enlisted the sympathy and co-operation of the nearly one-half million we have won since Victory Week.

All these matters are regarded by the Chairman of this Commission as of tremendous importance. We are in perilous and stressful times and nothing but heroic, self-sacrificing effort and prayer will bring us to final victory. We must not break our unity. We must not slacken our pace. We must not default in our faith. We must not fall down in our sacrifice. God's men in the past faced their difficulties with courage and faith. We should not be unworthy sons of Daniel, the Hebrew children, John the Baptist, Paul, and the others; nor should we fall below the example set for us by our Savior.

I call your attention to Paul's words in the first and second chapters of Philippians, according to Moffet's translation:

"Only let the lives you live be worthy of the good news of Christ in order that whether I come and see you or being absent only hear of you I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the good news, never for a moment quailing before your antagonists. Your fearlessness will be to them a sure token of impending destruction; but to you it will be a sure token of your salvation—a token coming from God. You have had the privilege granted to you on behalf of Christ, not only to believe in Him, but also to suffer on His behalf, maintaining as you do the same kind of conflict that you once saw me in and which you still hear that I am engaged in. If then I can appeal to you as a follower of Christ, if there is any persuasive power in love and any common sharing of the Spirit, or if you have any tenderheartedness and compassion, make my joy complete by being of one mind, united by mutual love, with harmony of feeling, giving your minds to one and the same object. Do nothing in the spirit of factionalism or vainglory, but with true humility let everyone regard the rest as being of more account than himself, each fixing his attention not simply on his own interest, but to those of others also."

Hungary a great wheat field. The Baptist preacher has an open field in every place in Hungary. A man who could not read was converted. The next day he cried to the people: "Unless you trust Jesus you will be lost." He shut himself up that he might learn to read. He has never read any book except the Bible. He has baptized ten thousand. They want teachers in Hungary. They have the evangelists, but not the teachers. We need to help them to train. These Hungarians make good

Baptists. If a man does not give the tenth he can't join a Baptist church in Hungary, neither those who use tobacco.

A few years ago a colporteur came into Bulgaria and sold Testaments. A number of people were converted and made out a statement of doctrine and advertised in the papers. An old Baptist preacher saw the advertisement and went to them. He organized a Baptist church and they own the best building lot in their city. The Turks are reading the Bible. One man read only the first seven chapters of Matthew and was converted. There are one hundred thousand Baptists in Russia. Conviction moves the world. These Russian Baptists know why they are Baptists. They have been tried. The government has even torn the children from the parents and given them to Greek Catholics to train to hate their parents.

—EX.

\$400.00 AND A CORRECTION

The Clinton Sunday School has just rounded out the offering for the church building here. It stands at \$400.00. Though some had already given till it hurts, the feeling was pretty general in the school that an appeal to the other Sunday Schools of the state for help ought to be coupled with the proof of our own faith by our works. We have thus evidenced our sincerity in making an appeal to other Sunday Schools, and our deep appreciation of the fine responses being made by them.

Some features of the offering are worthy of note. Among them was the joyous spirit in which it was made. Everyone was happy to do his bit in a glorious cause. Another feature was the sacrificial giving of some classes. One class of girls gave \$18.00; a class of college boys gave \$26.00; the adult class of ten members gave \$72.10; another class of thirty boys gave \$101.00.

Now for the correction. The report is spreading over the state that the different boards are putting up two-thirds of the money for the Clinton Church building. I have been unable to ascertain how such a report started, or the motive for circulating it. But the report is false. Let facts correct such misleading information. Our building will not cost less than \$75,000 when completed. The State and Home Mission Boards are giving one-third of this amount, leaving \$50,000 or more for the local congregation here to raise. For them to raise this amount is an absolute impossibility. A building costing \$20,000 would be adequate for the local needs of this community. We could pay for such a building without great difficulty. But to provide adequately for the boys and girls from the various quarters of the state throws upon the church the responsibility of raising \$50,000. This is why the appeal is being made to our Sunday Schools.

M. O. PATTERSON.

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Destroys all leaf eating insects. Cost low. Application easy. Results sure. Guaranteed. For sale by Druggists, Seedsmen, and General Stores.

Geraty's Frost Proof Cabbage Plants
We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants. If you will report results after plants are matured. Our plants mature 15 to 20 days sooner than the best of home grown plants. Now this plant in open ground a month or six weeks earlier than home grown plants. Land freezing or low and snow covering plants with temperatures as low as 24 degrees, will not kill them. If larger quantities desired, our prices are, 50¢ mail prepaid, 100 for \$1.00; 500 for \$4.75; 1000 for \$9.25. 25¢ express, charges collect, \$2.25 per 1000, email with order.
William C. Geraty Co., Box 1, Yonges Island, S. C.

FREE Geraty's Frost Proof Cabbage Plants

We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants. If you will report results after plants are matured. Our plants mature 15 to 20 days sooner than the best of home grown plants. Now this plant in open ground a month or six weeks earlier than home grown plants. Land freezing or low and snow covering plants with temperatures as low as 24 degrees, will not kill them. If larger quantities desired, our prices are, 50¢ mail prepaid, 100 for \$1.00; 500 for \$4.75; 1000 for \$9.25. 25¢ express, charges collect, \$2.25 per 1000, email with order.
William C. Geraty Co., Box 1, Yonges Island, S. C.

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Sunday School Department

THE STANDARD of EXCELLENCE for ORGANIZED SENIOR and ADULT BIBLE CLASSES

1. The class shall have its own room, isolated by walls or solid partitions, and properly furnished.
2. The class shall have the following officers, with duties as specified:
 - (a) President—Executive.
 - (b) First Vice-Pres.—Enlargement.
 - (c) Second Vice-Pres.—Fellowship.
 - (d) Third Vice-Pres.—Religious Service.
 - (e) Secretary—Records and Literature.
 - (f) Treasurer—Finances.
 - (g) Reporter—Publicity.
 - (h) Teacher—Instruction.
3. The attendance shall average at least one-half the enrollment, in lieu of which, all absences must be communicated with each week.
4. Bibles, and not "Leaps" shall be used in recitation of the lesson.
5. All offerings of the class shall be made into the treasury of the main school for general expenses, and for benevolences fostered by the school, except when the management of the school shall agree that a certain per cent of the offerings shall be kept in the class treasury, which shall never be more than twenty-five per cent (25%).
6. Baptist literature only shall be used by the class in its regular work.
7. The class shall foster the work of Teacher Training, study classes or reading courses of the denomination, with a view to larger Christian service.
8. The class shall be enrolled with the Sunday School Board of the Southern Baptist Convention, and shall display the Class Standard and Certificate of Enrollment.
9. The class shall meet with the main school, either in the entire opening or closing service, according to the rule of the school, and the attendance of the class upon the preaching service of the church each Sunday shall equal fifty per cent (50%) of the attendance of the members of the class.
10. The teacher shall hold a Normal Course Diploma with the Red Seal, including seal for the Department book and shall be uniformly punctual, with average attendance at least eighty-five per cent (85%). It to be absent, shall notify the department superintendent in time for a substitute to be secured.

SUNDAY SCHOOL LESSON

Feb. 5th

R. A. Venable

Scriptural Study 2 Kings 2:1-11.

Note 1st Elisha's last work. 2nd. his loyal companion, 3rd. his glorious departure.

1. We are now moving amid the closing scenes of Elisha's career. It is a befitting that the prophet of fire and judgement should mark his departure amid the spectacular displays of divine power. His work of stress and storm was complete. The time of his going was an open secret. He was apprised of it so was Elisha and the schools of the prophets. It is inter-

esting to note him as he rounds out his life's work. Moving under the power of, divine impulsion he departs from Gilgal to Bethel and from Bethel to Jerico and from Jerico to the Jordan, dividing its waters with one stroke of his folded mantle, he crosses over and on to the scene of his departure to heaven. This last journey was full of purpose and work. He was making his last visit to the school of prophets. These schools were composed of young men, organized and in training by the older prophets, theological seminaries, they were preparing young men for service in stemming the tide of idolatry which threatened the overthrow of the worship of the true God of Israel. These young prophets, doubtless, received much of their inspiration, their training and the controlling purpose of their lives from the prophet Elisha. His commanding personality, his fiery zeal, his dauntless courage, and his victorious faith, afforded them an ideal to contemplate and an example to follow. With what solicitude he must have pondered over the future of the true worship of God. With what hopeful expectation, he must have looked into the faces of these young prophets, as the servants of God, the foes of idolatry and defenders of the religion of the God of Israel. We could wish the inspired penman had given us some intimation as to the nature of the old prophets' message to these young men now in training for the work which he is now to lay down. What did he say to them in Gilgal, in Bethel, in Jerico? How tender must have been his last words as he moved in the twilight of the celestial world. He could have spoken of the goodness of God in preserving his life, in guiding his footsteps, in girding him with power to overcome the enemies of Israel's faith. He could have spoken of the possibilities of faith. He could have encouraged these young men and enlarged their visions of the magnitude of their work, and the conditions of success with God and the people. He could have spoken of his speedy departure in words vibrant with the Spirit of joy over a finished life, and the good pleasure of God in calling him home.

2. During this last journey he is accompanied by Elisha, whom he had anointed to the prophetic office as his immediate successor the two men are different in character and methods. God is not shut up to types and methods. His workers may differ both in character and method, but the work is one. Through unity in diversity God builds up the Kingdom. All his instruments are not of one pattern. Elisha, a child of the desert, a nomadic spirit, whose presence is like a flash of lightning, terrible in his methods and destructive in his operations. The whirlwind, the fire and the earthquake are the symbols of his character and his activities. Aflame with indignation against idolatry, he was the terror of kings and the inexorable foe of evil doers.

With these dynamic elements of his character were combined love of country, love of men, love of God, of truth

and righteousness. He was obstemious in his habits, simple in his life, and animated by lofty ideals and impelled by noble purposes, clothed with the might of God, he wrought himself into the life of his times and of all times. Elisha comes before us for the first time as a farmer plowing oxen. Seemingly unconscious of the divine plan of his life, God discovers Elisha to himself and to Elijah. Self discovery lies back behind every useful career. One must know himself before he can bring his best into service. This discovery may be realized out of the circumstances of one's life, or may result from a special movement of divine power upon the heart life. Unlike Elijah, Elisha was called and anointed to the prophet's office according to divine instruction to Elijah. His place of residence, his father's name and the work to which he is called are all given. Responsive to the divine call and loyal to the pioneer prophet whose work is he to take up when Elijah is gone, he walks with him and talks with him. With what affection, and and admiration, with what eagerness and receptiveness of mind, did he listen to this father in Israel who is so soon to take his departure into the unfading glory of the heavenly city, exempt from the bars of death and the ceremonies of the grave. The reader is at a loss to know why at Bethel and Jerico Elijah should request Elisha to tarry as he went on to the scene of his ascension. This request Elisha met each time with a solemn oath, "As the Lord liveth, and as thy soul liveth I will not leave thee" (ver. 6) Did Elijah wish to be alone in these last hours of his earthly life or did he mean to test the loyalty of Elisha by this request? Did he mean that Elisha should assume at once the head of one of these prophetic schools? Whatever meaning the request may have had in Elijah's mind, it served to bring to the expression the unyielding loyalty of Elisha. Nothing could turn him back from his inflexible purpose. The great need of our time of all times, is loyalty to principle, to country, to truth, righteousness, and to Jesus Christ, the departure of Elijah was not only known to the school of the prophets, but his departure from Jerico to the Jordan. There went forth fifty young prophets and stood afar to view the last scene in the dramatic close of their head master's life. How intensely they watched every movement of this master in Israel, with what breathless silence they watched him fold his mantle and with one stroke divide the waters of the Jordan and pass over.

3. A few brief moments remain. These moments are full of meaning to both Elijah and Elisha "And it came to pass when they had gone over, Elijah said to Elisha, "Ask what I shall do for thee before I be taken away from thee" This inquiry of Elisha doubtless grew out of his knowledge of the ruling desire of Elisha's heart. It is not only the desire of Elisha to take up the work of one whose matchless achievements had counted for so much in restoring the worship of the true God, but it was Elijah's desire to transmit the work which had filled his life to the full, to a successor whose qualities of head and heart qualified him for the high service to be rendered in carrying

Elijah's work to its consummation. No life is complete which does not leave much undone. Great men begin great movements, which their successors must carry on to completion. Elisha's request was commensurate with the scope and purpose of Elijah's permission. "And Elisha said: I pray thee, let a double portion of thy spirit be upon me." (ver. 9) "Thou ask a hard thing, nevertheless if thou see me when I am taken from thee, it shall be so unto thee, but if not it shall not be so." Elisha's request is expressive of his desire to hold the position of a first born son in the family of the prophets in his relation to Elijah. To ask such a bequest was to ask a hard thing but not an impossible thing. Such a gift is hard to bestow, because it cannot be arbitrarily given. It does not pass over to one who desires it simply, but to one whose character, purpose and service warrant its possession. Fitness and not influence decides it. Greatness in the kingdom depends upon bondservice. Elijah's reply involves the test of character bestowal of the bequest which Elisha asked. What was Elisha's reply to Elijah's, we are not told. All that is given in the record is that they "went on and talked."

4. This journey and conversation comes to a sudden close. Elijah is taken away. "Behold there appeared a chariot of fire and horses of fire and parted them both asunder and Elijah went up by a whirlwind into heaven." How simple the statement, how sublime the conception and how appropriate the closing scene of Elijah's life. The pageantry of God, the mounted forces of heaven come rushing down from the celestial world and sweep in between Elijah and Elisha, his successor while the mighty winds which belt the earth whirl into line at the bidding of the God of Israel and bear Elijah home to God. These agencies attending upon the departure of Elijah are striking symbols of what he had been as God's champion of truth and righteousness amid a crooked and perverse generation and what God had been to Elijah amid the stress and storm of his eventful life. As the glory of this celestial scene broke in upon Elisha's vision and as he beheld the mantle fall from the shoulders of the ascending prophet, he cried out "My Father; my Father; the chariots of Israel and the horses thereof" Such was the cry of tender affections of loneliness, the cry of full recognition of what Elijah had been to him and his country as dear to Elisha as a father's and mightier in combating the powers of idolatry than all the soldiery and chariotry of the kings of earth.

We received reports on Teacher Training Work from the following churches last week:

Chunkey, Grenada, Bentonla, Tunica, Jackson 2nd., Blue Mountain, Green Grove, and Noxapater.

Mobile Convention Feb. 7-9. Will your class have a representative there?

There were 136 enrolled in the Training School in Jackson last week.

PROHIBITION PARAGRAPHS

T. J. Bailey, D. D., State Superintendent Anti-Saloon League

A GREAT ADDRESS

On last Friday night at the First Baptist church in Jackson, Mr. W. E. (Pussyfoot) Johnson, the world-renowned prohibition speaker, delivered a truly great address. While he dealt mainly with the prohibition question in India, he gave some graphic touches on the same subject in other countries. He is giving five lectures in Mississippi during his visit home. It will amply repay anyone in reach of any point where he speaks to hear him. One can not hear him without receiving the impression that the world outlook is brightening all the time for universal prohibition. If prohibition workers and givers can hold out yet a while longer in their altruistic visions and labors, we are yet going to have a great world to live in.

Judge Charles M. Sartain, prohibition enforcement officer for the state of Alabama made an announcement upon assuming his office which is significant. He laid down rules governing the application of any one for a position on his raiding squads, the first and foremost of which was that no one need apply for a position who used intoxicating liquors to any extent. He states that any man who is found guilty of taking a drink will be summarily discharged. "I do not believe that any man can be successful in enforcing the prohibition law and take a drink

himself. If he uses liquor he will unconsciously fail in the discharge of his duty for he is going to have a certain sympathy for the man who makes it."

Nuggets of Gold.

If we obey only the kind of laws we like that means anarchy.

Booze never helped anyone. Prohibition has benefited millions. Give it an honest trial.

If the prohibition law is not enforced it is because your county officials are lazy, or stupid, or crooked.

A man who violates the law is neither a Republican nor a Democrat, but a Criminal.

If our form of government does not suit you the boats are still running to Russia.

If selling liquor is unlawful, then buying it makes one a party to the crime.

Citizenship begins with respect for the law and it ends with obedience to the law.

Any law looks blue to the man who wants to violate it and all that any criminal asks is to be let alone.

ABIDE WITH ME

"Abide with me, fast falls the evening tide.

The darkness deepens, Lord with me abide.

When other helpers fail and comforts flee,

Help of the helpless, O, abide with me."

Pure and clear, at first, rang the tones of the old hymn of faith and trust. A girl lay dying on the white operating table of a Chicago hospital. She was singing. And then fainter and fainter grew the voice until the song died away in a whisper. The girl was dead. She had chanted a requiem.

Beautiful and brave Clara Butler soprano of Morgan Park Baptist church, Chicago had been thrown by an accident under the wheels of a train and was hurried to the hospital in the hope of saving her life by an operation—in vain.

Miss Butler knew that death was closing down on her life. She whispered with a smile: "Tell them I am not afraid to die."

And then her glorious voice, a voice that had wafted the souls of devout worshippers above the things of time and sense, with a message for her relatives who were in an adjoining room, floated through the operating rooms. Surgeons and nurses turned away to the windows as the dying girl sang over again the one stanza of her favorite song. Their eyes were wet. The girl's soul was

in her voice and now faltered and died away in a whisper as the dark waters closed about her.

"Abide with me."

You don't believe as the girl believed? Superstition? Deception? Reflex inflex influence, etc., etc. But she was brave and something helped to still the awful agony in the face of death.

Disbeliever, agnostic or what not are you not glad the girl got strength from some source as the life ebbed away from her poor mangled body?

Sure. You would no more take away such a hope of dying faith than you would knock the crutches from beneath a cripple.

"Help of the helpless, O, abide with me."

Are you quite prepared to say the prayer was unanswered.—St. Louis Star-Chronicle.

CABBAGE PLANTS

Early Jersey Wakefield, Charleston Wakefield, Succession, All Saints, and Drum Head, also Bermuda Onions: 500, \$1.25; 1,000, \$2.00, postpaid. 1,000 to 5,000, \$1.50, Express collect; 5,000 to 10,000, \$1.00, Express collect. Write for prices on big lots. Cash must accompany all orders.

JAMES M. HENRY,

Box 41,

Doerun, Ga.

CENTRAL CHURCH, MEMPHIS.

Rev. Cox annual report showed that the Noon Prayer League had now about 3500 members comprising every

state in the Union and several foreign countries; also that 195,000 meals had been served free of charge, as well as several thousand dollars spent otherwise in helping people in trouble. Dr. Cox stated that the Noon Meeting had never taken a collection, or used personal solicitation from anyone but the Lord, and that although at present the deficit was several hundred dollars he felt sure that the same Lord who had provided in the past would provide in the future.

Many requests for prayer from several different states were read by the secretary, Mr. E. E. Hollis. Tributes of appreciation were paid to Mrs. M. M. Gregg chief of matrons, Dr. T. M. Lowrey who preaches at the Noon meeting every Monday, and Connie W. Anderson, the faithful janitor, who has prepared the meals ever since the meeting started. A good many in the meeting testified to answered prayer, and to blessings received through the meeting. After the benediction the Confederate Veterans stood in line facing the audience, while a number of people passed by giving them a hearty hand-clasp.

The meeting today will be led by Rev. Ben Cox, from 12:30 to 1:00. The anniversary week will close Sunday with a Recognition service at 11 o'clock when the officers of all the organizations of the church will be presented.

Of the eight people who attended the initial meeting, Jan. 19, 1914, of the Prayer League, only three were present yesterday: Dr. T. M. Lowrey, E. A. Gaulding and Mrs. Elsie Lally.

INASMUCH AS YE DID IT UNTO ONE OF THESE MY BRETHREN YE DID IT UNTO ME.

By J. F. Love, Cor. Sec'y.

As investigation of famine districts in Russia progresses, conditions are found to be worse than anyone feared. Every report brings to us news more pitiful than the preceding one revealed. Dr. Everett Gill, Supt. of Baptist work in Europe, who went to Russia the latter part of the year, passes on to us a report, a brief summary of which shows that at least fifteen million people are affected, and that the Soviet Government is absolutely unable to cope with the situation. Many cattle will have to be killed during the winter because of lack of fodder. Typhoid fever, Relapsing fever, Typhus, Malaria, Dysentery, Scorbatus, are epidemic throughout the famine areas, and the conditions are growing worse. The hospitals and receiving homes are crowded and many are turned away. Most of the villages are without Doctors and the hospitals in the cities are short of drugs, blankets, bedding, rubber goods, hospital clothing, gauze bandages and such materials.

Many of our people have sent forward clothing and money for food drafts for these afflicted people and we hope many more shipments will be made. This appeal will not be closed until conditions in Russia have improved and those who know say famine conditions will obtain until next September, when the harvest is gathered. Even then, complete relief will not come, because necessary seed for

the 1922 spring planting is not available. We urge our Southern Baptist people not to cease their efforts in collecting clothing and money and sending it forward as quickly as possible. Instructions for shipping clothing will be furnished by your W. M. U. State Secretary. Money should be sent to the Foreign Mission Board, Richmond, Virginia.

A cable, received on January 14th brings the welcome announcement that Baptist relief organizations have been satisfactorily formed in ten famine centers.

Read Matthew 25:31-46, and remember that when we feed the hungry, clothe the naked, minister unto the sick of Russia in Christ's name, we shall hear Him say, "Inasmuch as ye did it unto one of these, my brethren, ye did it unto Me."

Richmond, Va., January 17, 1922.

FINE EXAMPLE FOR ALL CIRCUIT JUDGES.

T. J. Moore.

Judge G. Wood Magee is serving as Special Judge in the courts of Judge A. E. Weathersby who is critically ill. This special judge is pursuing a course that should be followed by all our circuit and Federal judges. In courts are counting for the enforcement of our laws. He rightly charges a large percentage of the crime of today is traceable to the use of liquor asserting that a "careful analysis of his own practice showed the proportion to be 99 1-2 per cent." This being the case Judge Magee has every Grand Jurymen and every Petit Jurymen to swear that he has not taken a drink of intoxicating liquor within the past five years.

He proceeds upon the hypothesis that since intoxicants were outlawed by our state over five years ago that any man who had used it within that time became thereby a partner in the violation of the law of his state and is thereby disqualified from participation in the prosecution of other violators of the law.

If 96 per cent of the cases to come before a court were for stealing sheep all of us would agree that no man should be permitted to sit on the jury of that court who had feasted upon the mutton from those stolen sheep knowing that it was stolen. Even so the man who, under our present liquor laws, drinks the product of the moonshiners and bootlegger is a partner with them and therefore should be debarred from jury duty both in our State and Federal courts.

I hope that all of our Circuit Judges and also our Federal Judges will follow Judge Magee's example.

Let those who read this, who are in close touch with some one of our Judges, call his attention to it and urge that he pursue this course.

Especially let our Anti-Saloon League officers call the attention of our Federal Court Judges to it.

\$13.95 GOODYEAR ALL-WEATHER COAT FREE. Goodyear Mfg. Co., 951-R, Goodyear Bldg., Kansas City, Mo. will send a handsome Rainproofed, All-Weather coat to one person in each locality who will show and recommend it to friends. Write today.

General Association

(Send everything intended for this page to the Editor, E. M. Phillips, Newton, Miss.)

THE VOICE OF ONE CRYING IN THE WILDERNESS

When the Jews became disturbed about the new preacher who was drawing such crowds over the Jordan, and perhaps were jealous because of his popularity, they sent priests and Levites to find out who he was; and then they insisted upon an answer it came, perhaps as a surprise to them, but clear and forcible—I am the voice of one crying in the wilderness.

John was a notable character. Reared out in the wilderness away from the haunts of men—especially raised up and trained by God for the special work of introducing Jesus, the fulfillment of prophecy, and the end of the law for righteousness to the world.

He was notable in that he lost himself in Christ, and lost sight of everything except that he had a voice with which he could proclaim God's message, and warn men to flee the wrath to come by repenting of sin. And show to others, by a change of life, their own change of heart and consequent change of hope and aspiration, and purpose in life. He lost sight of self entirely in his message.

All Christian workers can learn a lesson from the wilderness preacher. Success in kingdom work depends largely upon the message in which we forget self and magnify Christ. If we would win souls to him the only successful way is to keep the Christ in view, and then make the lost one feel that your chief desire is to see him saved.

What a pity that so many preachers and would-be Christian workers mar their usefulness by keeping self in the foreground all the time. The self-important man usually finds that he is of little importance in the great affairs of Christian progress, because he is so full of himself that there is little room for anything else, and so he does not bring things to pass in any great way.

If Christ has redeemed you lose yourself in him and be the voice of one telling the good news of salvation to lost people.

The Board meeting of the Neshoba County Association will meet with Bluff Springs Church, three miles west of Neshoba, the fifth Sunday in January and Saturday before.

There will be a three day Bible School held at Philadelphia sometime in the latter part of February. Dr. P. I. Lisey and the local ministers will be the teaching force if present plans do not miscarry.

Rev. R. L. Breland was arranging to attend the Pastors' Conference of four weeks at Baptist Bible Institute beginning January 24, but illness of his wife kept him away. Mrs. Breland is improving, but will be unable for him to be away for so long a season.

Rev. W. L. Jones has moved to Arkansas. This leaves Good Hope Church, Neshoba County, without a pastor. Rev. W. H. Rainer has been invited to preach there the second Sunday in February with a view of calling him.

Rev. E. A. Breland has been called to the care of Oak Grove Church, Southeast Neshoba County, for this year. He will succeed his brother, Rev. J. E. Breland, who preached for this little church last year. Do not know that he will accept.

Rev. J. A. Gardner of Dixon, Miss., who attended the Baptist Bible Institute of New Orleans last session and did mission work in the city, is in business temporarily at Philadelphia, where he will have headquarters for some time to come. Bro. Gardner is an ordained preacher and a good, useful man.

We learn that the work is starting off real well at Philadelphia, under the leadership of the new pastor, Rev. W. Rufus Beckett. Everyone seems highly pleased with him in every way.

The Newton Baptist Church presented the pastor, Rev. W. H. Thompson, with a new Ford touring car recently.

Week before last the printer got an article intended for this page in the B. Y. P. U. department, and last week scattered some of our paragraphs, but we are not complaining—we know how it is—we tried running the Mississippi Baptist for more than two years.

Rev. T. J. Waldrup is supplying four country churches this year—Tedd, New Sardis, County-line and Poplar Springs. Bro. Waldrup is one of our most faithful preachers and we are expecting to hear good tidings from his field this year.

Rev. W. L. Meadows held his first service as pastor at Concord church, Smith County, last Sunday. He reports a good service and a hopeful outlook for the field.

We are really sorry that some people will not believe that there is a hell until they die and go there.

Some of our churches are having trouble with "the world, the flesh, and the Devil", the world because some of the members are worldly-minded, the flesh, because they yield to the desire of the flesh, the Devil, because he leads them into worldly pleasure.

IF YOU WERE BUSY

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That somebody was unkind to you.

If you were busy being glad
And cheering people who are glad
Although your heart might ache a
bit,
You'd soon forget to notice it.

If you were busy being good

And doing just the best you could,
You'd not have time to blame some
man,
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've
met.

If you were busy being right,
You'd find yourself too busy quite
To criticize your neighbor long
Because he's busy being wrong.

—Exchange.

FIFTH SUNDAY "SING SONG"

A Fifth Sunday "Sing Song" will be held at Griffith Memorial Baptist Church Sunday, Jan. 29th, participated in by the Davis Memorial church, the Baptist Orphanage, the choirs of the First and Second Baptist churches, Hillman College and other singers.

The special program will begin at 10:30 A. M. to 12, and 2:30 P. M. to 4:30, and from 6:30 to 8:30.

All singers and lovers of Gospel music and cordially invited.

Pastor G. W. RILEY,
for the committee.

SOUTH SIDE CHURCH MCOMB

The writer entered upon his work as pastor of this noble church the 1st of Jan. I have known this church and its work since it was organized twenty years ago. It has grown in a wonderful way, having now six hundred members. Brother J. H. Lane one of our great pastors and preachers of Mississippi has been pastor of this church for the past sixteen years and did a great work.

The work is starting off well. Twelve new members have been received this year. 227 present in Sunday School and the large auditorium is crowded at the preaching services. The church has built a beautiful six room bungalow for the pastor's home since its present pastor took charge of the work. The home is nicely located and

equipped with all the modern conveniences. The church not satisfied with building us a nice home to live in when we moved into the home, came and gave us a good pounding.

I told the church on Sunday that while they out-numbered us and gave us a good pounding yet we were not "scared at all" The church has given us a great reception, making us feel at home, and feel that we are in good hands.

Pray for us that we may be greatly used of the Lord here.

Sincerely,

R. R. Jones.

GEORGETOWN, MISS.

We are now located on this field of work. The good people here gave us a royal reception. Showers from above and around have come to us almost unceasingly since our arrival. We find the church here ready and responsive to every Kingdom interest.

In our first service we had twenty seven additions to the church. Last Sunday there were 106 in Sunday School. We crave the prayers of our friends that this may be a great year for us in Kingdom work.

J. A. Landers.

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BUT A FINE GENERAL TONIC

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Superior Service

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PICAYUNE

The work at Picayune is prospering. During the past two years a pastor's home has been purchased for \$3,000 and fully paid for. Few have been installed in the church, Pastor's salary increased from \$1,500 to \$2,400 with expenses to State and Southern Conventions paid. Record placed in the budget and put in every members home. Weekly contributions have been put into effect and for many months past all obligations have been met on the last day of the month. The Sunday School has money in the Treasury and is supplying the literature for the Jr. B. Y. P. U. (two in number). On last Sunday morning there were 201 in attendance at Sunday School, a large majority of whom were adult members of the church.

Bro. Quin did a great work among us, and we were very much surprised when he announced, without previous intimation, at the close of the preaching service on the First Sunday of December that owing to ill health he found it necessary to accept lighter work. His leaving was a great disappointment, but we hope for him improved health and great usefulness in his new field.

Although without a pastor, the every member campaign was put on during December and concluded on New Year Day, resulting in an oversubscription of the \$3,000 local budget for 1922.

On Christmas Day the membership met at the regular hour and extended an indefinite call to Brother O. P. Estes of Lyon, Miss. He paid us a visit on January 3rd and 4th and has signified his intention to be on the ground on the Fourth Sunday of Feb.

Dr. Crutcher has been with us the past two week ends, and will preach for us until Bro. Estes arrives. The work, therefore, is being stimulated and kept up and great things are expected for the coming year. There were three additions Sunday night.

On last Sunday Dr. Crutcher spoke on "The Preacher" telling the membership many, many things needful to be said, but which a Pastor might hesitate to say. Next Sunday he speaks on "The Deacon" and the following Sunday on "The Women."

Arrangements are under way to renovate and repair the pastor's home during its vacancy, and there is talk of a New Church building in the near future.

There has never been a more "willing bunch" to do things than in Picayune. Unless Bro. Estes gets things done we shall be disappointed.

Yours very truly,
A Member.

THE LEPER
Matt 8:1-4.

"And when He come down from the mountain a great multitude followed Him. And behold, there came to Him a leper." What will He do with him? Should He say to him, poor man you are too late, the Sermon is over, or should He preach it again? No, there is not a word that would be an answer to the cry "Lord if thou wilt, thou canst make me whole." What does He do, then? "Jesus put forth His hand and touched him, saying, I will; be thou clean. And immediately his leprosy

was cleansed." Should it then be, a great stumbling block in the way of the critic that they are to believe that the Lord Jesus actually healed this leper? Would it take the stumbling block out the way to have it altered?

Suppose we try it changed to suit the anti-supernaturalism of the age. And behold there came a leper to him saying, "If thou wilt, thou canst make me clean." And Jesus put out His hand and motioned him away, saying, "poor man you are mistaken, I cannot help you. I came to teach wise people, not to help poor wretches like you. There are great laws of health and disease; I advise you to find them out and obey them, consult your doctor and do the best you can. Farewell."

Oh, what nonsense many wise people talk about Divine power to heal. The fact is, that if Christ had not proved Himself a healer, men could not have believed Him at all.

There could have been no better introduction to the saving work of the Christ of God. Leprosy was of all diseases the most striking symbol of sin. This is so familiar a thought that it need not be spoken of in detail. One point, however, I shall mention, as it opens up a vein of tender beauty in the exquisite simplicity of the story—the regions separating the leprosy from the healthy, enforced by the ceremonial law, which made it defilement to touch a leper. Yet "Jesus reached forth His hand and touched him." He was holy, harmless, undefiled, separate from sinners, therefore He could mingle with them, contracting no stain upon Himself, but diffusing health around Him. He could take no defilement from the leper's touch; the current was all the other way. Virtue went out of Him and raced in living streams through the poor leper's veins. O, lovely symbol of the Saviour's relation to us sinners! He has in His holy incarnation touched our leprous humanity, and remaining stainless Himself, has set flowing a fountain of healing for all who will open to Him hearts of faith and let Him touch them with His pure hand of love.

E. J. Broadus.

East Miss. Dept.

PROGRAM OF NESHODA CO. BOARD MEETING
at BLUFF SPRINGS CHURCH

- Saturday-Morning Service*
10:30 Devotional by Eld. J. A. Gardner.
11:00 Sermon by Eld. Z. B. Kitchens
12:00 Noon — Recess.
Saturday-Afternoon Service
1:00 Devotional Pastor E. A. Breland.
1:15 Board Meeting
1:40 Baptist Record Campaign — Eld. R. L. Breland.
2:00 Our Denominational Program.
(1) What is it? Eld. W. Rufus Beckett.
(2) Its Past Achievements, Eld. F. M. Breland.
(3) Its Future, Eld. Z. B. Kitchens. 20 minutes to each division.
3:00 Miscellaneous Business
Adjournment.
Sunday-Morning Service
9:30 Devotional, Eld. John W. Jones

10:00 Sunday School Work.

- (1) The Lesson Taught, Bro W. R. Moore.
(2) Sunday School address, Eld. L. A. Hailey.
11:00 Tithing Sermon, Eld. W. Rufus Beckett.
12:00 Noon.

Sunday-Afternoon Service

- 1:00 Devotional by Moderator.
1:15 Our Young Peoples work.
(1) The B. Y. P. U. Eld. J. A. Gardner, 20 minutes.
(2) B. Y. P. U. Demonstration by Dixon Juniors
2:30 Miscellaneous matters.
Adjournment.

Notes and Comments.

Rev. Clyde Breland is now in the Southwestern Baptist Theological Seminary, Louisville, Ky., having entered January 9, 1922.

Mrs. C. L. Crawley is associational Vice-Pres. of the W. M. U. for Neshoba County Association. Her address is Philadelphia, Miss.

Baptists have suffered greatly in the past because they have taken very little interest in preserving their history. Every one should now send Miss M. M. Lackey, who is historical member of the committee, all minutes and other data along this line.

Mt. Sinai church in the western part of Neshoba County is the second oldest Baptist church in the county. It was organized in 1838. Bro. Temple Tullos and wife were charter members. From them have come several preachers. Rev. William Tullos, a son, and Rev. S. J. Tullos and J. A. Tullos, grandsons. Rev. W. H. Rainier is the present pastor.

R. L. Breland.

SCOوبا

Some weeks ago the East-Mississippi Department made the statement that Rev. A. C. Furr was leaving Scooba to attend the Seminary at Louisville. Bro. Furr would like to go to the Seminary but his plans are not that way. He was recently extended a unanimous call to remain indefinitely with the Scooba church. Since Bro. Furr came here three years ago, the church has, by the blessing of God, more than doubled in membership; more than doubled the pastor's salary; repaired the church house; built up the W. M. U., the B. Y. P. U., and the S. S. departments; purchased pews, placed the Record in the budget; built a pastor's home; and promoted the work of the Kingdom in many other ways.

Yours for service,
H. L. SIMMONS.
—O—
TUNICA.

I am eager to let the world know what interest is being taken in Tunica. The Sunday School is getting better all the time. On Jan. 15 we had 135 present. The Men's Bible Class is doing a great work; soldiers working for Christ. The class was organized in October and last Sunday 68 were present and all stayed for church. Brother Price, our pastor, gave us a wonderful sermon, enough to bring all the men back to church. We are proud of our men. Six months

ago we had about 60 in our Sunday School. Everybody is working.

In the W. M. U. we have the circle plan and they work at it with pleasure. I am so happy over it all. Won't you all pray for us that the work may continue. May the Lord bless all the workers and give the Record its best year that it may go into every home.

A MEMBER.

RECEIPTS OF THE EDUCATION BOARD

Southern Baptist Convention.

May 5, 1921—December 31, 1921

The following summary of receipts by States includes the amounts received in bonds and cash by the Education Board, the sums sent direct from States to certain institutions and Campaign expenses charged by some of the States:

Ala.	12722.10
Ark.	234.00
D. C.	2013.28
Fla.	2647.07
Ga.	25394.05
Ill.	1261.11
Ky.	24264.56
La.	6004.16
Md.	1966.55
Mo.	655.75
Miss.	14391.15
N. M.	852.80
N. C.	28089.55
Okla.	1611.95
S. C.	12461.32
Tenn.	15366.14
Texas	50000.00
Va.	30445.42
	230391.06

DEMUS CHURCH

On the night of Jan. 25th our home was raided by a band of men women and children which for a couple of pastor and his family. On their leaving there was found that the hen roost had been raided together with the partry and that there had been left several chickens in the poultry house and things to numerous to mention in the kitchen and dining room. Suffice it to say that the pastor can go on to the midwinter school at N. O. and feel entirely free from worry about the welfare of his family in his absence.

Then what is still more than worth mentioning is that Demas has put the Record in the budget and it will go into every Baptist home in the community.

We are working on a plan to put it into every home in the other two churches. Bethel and Spring Hill.

It was intimated also that similar records to the one above mentioned might be expected at most any time from these other sources.

Th ework gives great promise here and we are happy to be surrounded by such co-workers as Frank Purser Harrington, Parker, Bryant, W. B. Holcomb and others. We feel that with a team like this, the work of the Kingdom should move on.

Yours in much hope,
H. C. Jaynie, Hazelhurst.

This Message is Not For You

You read the Baptist Record. You are already convinced. No use to argue with you about the value of the paper. You know it is indispensable - that you couldn't be an intelligent Mississippi Baptist without reading it.

BUT

What we are saying to you is this: Are you trying to convince the other fellow that he needs the Baptist Record? He doesn't know because he doesn't read it. It is your duty to tell him. Will you do it? Will you get just one other to take it? Will you join our "Win One Band?"

EVERY HOME IN CHURCH, -:- \$1.50.

INDIVIDUALS, -:- \$2.00

The Baptist Record

Jackson, Mississippi

DEATH

Brother Frank Shepherd, the oldest member of Mt. Olive Church and probably one of the oldest in our State Convention, died Sunday afternoon, Jan. 8, in the home of W. C. Milton, Baldwin, Miss. Bro. Shepherd might have been termed as "The Grand Old Man," for his life of eighty-four years was a remarkable career. In the Civil War he served as a Confederate soldier and was wounded twice. He joined the Baptist church when just a boy and at his death he had been a loyal church member for nearly twenty years. He was one of the charter members of Mt. Olive Church renowned for its glorious evangelistic record and the sending out of Christian workers. He always loved his church and ever lived in such a way that his influence as a member was a strength to the church.

Up until his death he was patient, jolly and sweet spirited. Both old and young loved him and a host of friends were grieved by his departure. **Mrs. Harris, Pastor.**

"OBITUARY"

In loving remembrance of our dear grandfather, John Stewart, whose soul took its flight from this transitory existence to that Great Beyond, where suffering and sorrow are never known. At six A. M., Nov. 11, 1921.

His life was one of service and it can truly be said of him, that he died as he lived, trusting in God.

On the following day at 2 P. M. the body was tenderly laid to rest in the

family cemetery to await the resurrection morn, when the dead in Christ shall rise.

Bro. Anderson, pastor of Mt. Vernon Baptist Church and Bro. Johnson of Liberty conducting the funeral. Bro. Anderson read the 23rd. Psalm, which was a favorite with him and they sang the song he loved so much, 'I Am Bound For The Promised Land.' A host of beautiful flowers covered his grave.

He was born in Liberty, Miss., Oct. 5, 1841, having reached the ripe old age of 80 years, 1 mo., 6 days. He had been growing feeble for several years but was confined to bed for only two weeks. During these days of suffering he so very often expressed his willingness to go, and that he was only 'waiting his Master's call.'

In 1856 he became a member of Mt. Vernon Baptist Church and since then has worked faithfully for his Master.

During the Civil War, he was among the first to respond to the call of his country and bravely discharged every duty as a soldier should. He received a wound during the battle of Shiloh.

At the close of the war he returned home and on Oct. 5, of the same year was happily married to Jane V. Wall. To this happy union, nine children were born, of which three preceded him to that better land. His wife was plucked from him some twenty years ago, and since then, he had made his home with his oldest son, Alex at whose home he died.

He leaves one sister, Mrs. Lizzie Pharis, of Covington, La., six children, thirty-one grandchildren, nineteen great grandchildren and a host

of friends and relations to mourn his death.

His children are Messrs. E. E. Stewart of Magnolia, Miss., Alex Stewart of Peoria, Miss., Mrs. Janie Epperson of Bogalusa, La., Mrs. Sallie Powell of Liberty, Miss., Mrs. Myrtis Causey of Liberty, Miss., and Mrs. Mattie Newman.

To you his dear children, sorrow not; only be in your life what he was in his.

When we call to mind his beautiful patient life, we scarce can realize that he is dead, but death has only claimed the body, and the sweet spirit which animated it can never, never, die. We miss him, yes, we miss him, when the busy day is over, when the morning light appears, when the noon tide comes, and we'll miss him in the coming years, but Oh! the joy to know that some sweet day we'll meet again, and it will be where we can ever bask together in the Sunlight of God's own undimmed effulgence.

"From our home there
is a loved one gone,
A voice we loved is still,
And that vacant chair
Which is waiting there,
Can never more be filled.

A loved one.

J. E. WATSON

On Wednesday, Jan. 18th, 1922, the body of Brother J. E. Watson was laid to rest in the Grayes Cemetery. Brother Watson had been a member of the Grayes Creek Church for more than thirty years. He had suffered with cancer for some time. He passed to his reward on the 17th.

A large congregation gathered to pay their last respects to his memory. The funeral was conducted by the writer.

J. L. PRICE.

In Memory of MRS. W. P. HUNTER

Mrs. Hunter was born Oct. 16, 1842. Professed faith in Christ at the age of 16 and joined the Baptist church and lived a faithful Christian life. She was married to W. P. Hunter, an. 3, 1867. Died Jan. 21, 1922. It was her delight to do the Will of Him who saved her. Her life stands as a monument to her, and evidence left that she now sweetly rests with Jesus. She was loved by all, and will be missed in the home and church. Funeral held by her pastor.

J. R. Gullett.

Jones was a pastmaster of the habit of carelessness. He dropped things around in any old place and afterward never remembered where that lace was. One night he rose from bed to get some medicine, and swallowed is collar button in mistake for a ough drop.

"Mary," said he to his wife, when he awful truth dawned upon him, "I have swallowed my collar button."

"That's all right," responded his life, in a tone of evident satisfaction. "There's nothing to worry about."

"Nothing to worry about?" returned father. "Do you?"

"That's what I said," interrupted little wifey. "For once in your life you know where you've put it."